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FROM THE
George Schünemann Jackson
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FOR THE PURCHASE OF BOOKS ON
SOCIAL WELFARE & MORAL PHILOSOPHY



GIVEN IN HONOR OF HIS PARENTS, THEIR SIMPLICITY
SINCERITY AND FEARLESSNESS





SOME MEMORANDA,

ETC.

173

Blenheim

SOME MEMORANDA,

LEFT BY

RACHEL MARIA JACKSON:

WITH

EXTRACTS FROM SOME OF HER LETTERS.

COMPILED

BY MARTHA WRIGHT.

~~~~~

"To preserve the memorial of the righteous seems an act of justice due to the living and to the dead, and particularly due in gratitude to Him who hath been their rock and their strength, and by whose power and goodness they have been led, and supported through many tribulations, into his glorious kingdom."—JOHN THORPE'S LETTERS, p. 48.

"The path of the just is as a shining light, that shineth more and more unto the perfect day."—PROV. iv. 18.

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INTRODUCTION.

BELIEVING that, in publishing this little volume, it is a debt due to survivors to record for their instruction the sound views, the circumspect and truly Christian walk through a long series of years, of this our dear and justly valued friend, Rachel Maria Jackson, who, though being dead, yet speaketh in the encouraging language of, Follow me as I have endeavoured to follow Christ.

To the few who yet survive, who were her cotemporaries, these gathered fragments from some of her written remains, we believe will be acceptable; and to those who did not know, or had but little acquaintance with her, the contents of this little book may be instructive. To the latter, a brief notice of her life may be interesting.

Rachel Maria Jackson was daughter to Isaac and

Mary Jackson, and was born in Meath-street, Dublin, the 31st of Seventh-month, 1755. Her mother died when she was about a year old; and this bereavement of maternal care in her early years, was to her an unspeakable loss. Her father being a printer, was necessarily much occupied, and she had no near female relative to take charge of her, or to counsel her, when she most needed it: and, before she had reached her sixteenth year, a young man in her father's employment succeeded in gaining her affections; so that, through unwatchfulness, she yielded to his proposal of a clandestine marriage, which was accomplished; and although they supposed it to be binding, it was not a legal one. Very soon after it took place, she was sought for and taken by her father, who placed her with some relatives in Mountmelick, where she remained eight years. This act of disobedience was testified against by her Monthly Meeting. While at Mountmelick she was, through divine mercy made deeply sensible of her transgression, and experienced "that godly sorrow that worketh repentance to salvation not to be repented of." Believing she was forgiven by her heavenly Father, she sought for and obtained reconciliation with her friends, and was reinstated in membership. It may be thought by some that this having occurred when she was very

young, and left without maternal care, it need not have been alluded to here, but as she notices it in her memoranda, and mentioned it to the writer when on her death-bed, as a transgression for which she had often felt deep sorrow of heart, and for which she believed she was, in boundless and unmerited mercy, forgiven, it was thought better not to omit it.

Throughout her lengthened life, which was extended to her eighty-first year, she was remarkable for a steady, undeviating walk in christian simplicity and godly sincerity. True and genuine religion was the governing principle of her actions, and it produced humility of mind and manner, condescending to those in humble life, sympathizing with them, and administering to the relief of their necessities. She possessed good sense, and a sound, clear, discriminating judgment. But the crowning part of her character was humility; this led her to self-abasement, and to take a very low estimate of her own attainments, as may be seen by her memoranda, some of which have no dates affixed.

For several years she filled the office of overseer acceptably. After some years she spoke a few words in meetings in the line of the ministry; and her offerings being acceptable to her friends, she was, in the year

1809, acknowledged a minister. Although her gift did not appear large, it was sound and edifying; and she was especially careful not to exceed in expression when the constraining power was withdrawn.

She was well qualified to assist in transacting the discipline; and her loss was much felt when old age and bodily infirmities prevented her from attending meetings, which she did, both to her own meetings and to Quarterly Meetings at a distance, when her state of health seemed scarcely equal to it. But it was her meat and drink to do her heavenly Father's will, and to see his blessed cause prosper both in our religious society and in the earth; and when confined to her chamber, and mostly to her bed, she was often engaged writing little epistles of love and counsel to her friends congregated in their Quarterly and other meetings, very appropriate to their state; and when her sight became unequal to do so with her own hand, she had a friend to write as she dictated; some of these epistles are hereafter given. After a long confinement, and having patiently endured much bodily weakness, it pleased her heavenly Father to release her from her worn-out tenement, and, we reverently believe, to receive her purified spirit into everlasting rest. She died the 10th of Fourth-month, 1836.

The writer had been much with her in her illness. Near the close, she was often engaged in solemn supplication, and also in frequent short ejaculations, evincing the bent of her mind and the element in which she lived. A few of her expressions were then taken down and are as follow:—At one time she said, “I am a small unit in His great creation, therefore under his notice; I cannot annihilate myself; it is my duty to wait his good pleasure.” At another time—“Not my will, but thine be done; it is said, ask and ye shall receive, knock and it shall be opened unto you.” Again—“Do justly, love mercy, and walk humbly with thy God: all, all is comprised in this short sentence. Glory to God in the highest, on earth peace good will to men. Oh! friends, this is better than all the treasures of the east.”

It may be seen by the annexed memorandum,* that, so far back as the year 1829, she left directions that, should she remain a member of the select meeting even to her death, no more notice or memorial of her, as such, should be made than of the most obscure member

* “Seventh-month 9th, 1829.—It is my particular desire, and injunctive direction and wish, that should I ~~ever~~ remain a member of the select meeting to my death, that no notice or memorial of me, as such, should in any way be made, no more than of the most obscure and private member of the society.”

of the society. The Monthly Meeting of Dublin, of which she was a member, however, issued the following minute respecting her :—

Minute of Dublin Monthly Meeting, held 13th of Sixth-month, 1837.

“OUR beloved friend, Rachel Maria Jackson, departed this life on the 10th of Fourth-month, 1836, in the 81st year of her age, and her remains were interred in our burial ground at Cork-street, on the 14th of the same. She was in the station of an acknowledged minister for about 27 years.

“This, our valued friend, having long been a serviceable member of this meeting, we desire that her memory may be cherished amongst us, and that survivors, animated by her bright example, may endeavour to follow her in the path of Christian dedication, she was a woman of much experience, humble and diffident, and careful in her religious engagements to wait for that influence which can alone rightly qualify for service in the church. Her diligence in the attendance of our religious meetings both at home and abroad, was exemplary; and when the decline of her natural strength prevented her assembling with her friends on these occasions, the continued exercise of her mind on their behalf was frequently evinced by written communications of a lively and instructive nature, addressed to this and others of our meetings. She possessed in an

eminent degree the ornament of a meek and quiet spirit ; and being favoured to hold on her way through many trials of faith and patience, she attained to a good old age, and we reverently trust has been finally permitted, through redeeming love and mercy, to enter into her heavenly rest.

“ Signed on behalf of the aforesaid meeting,

“ HENRY PERRY, Clerk.

“ Signed on behalf of the Women’s meeting,

“ SARAH JACOB, Clerk.”

MEMORANDA,

&c.

So long as we are inhabitants of these tabernacles of clay, it is necessary to pay attention to temporal concerns. But, oh! how it sweetens the toils of life, how comfortably it enables to go through with the little concerns thereof, when incomes of the refreshing presence of divine love accompany; and truly how good, how marvellously good and great is He who is the Source of divine love, in visiting with his consolations the mind that is turned to him,—the mind that loves him: for he truly fulfils his gracious promises to those that seek him and cast their care and put their dependence on him. It is as we slide or draw away from him that we lose sight of his consoling love; for, as the sun in the firmament is fixed, and moves not out of its station, so much more certainly remaineth He in glorious stability and everlasting durability. And although in our passing along through the scenes of time, some clouds may arise in this our gross atmosphere, and for a while His countenance may seem to be veiled from us, yet, as we endeavour to abide in patience, nothing doubting, these, which may be permitted for the trial of our faith, will pass away, and we shall again be favoured to rejoice as

in his presence. O then, let us not be cast down beyond measure, but in faith and patience move forward, although at times it may seem to be as through the valley of the shadow of death; for, though weeping may endure for a night, joy cometh in the morning.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!” Even in this day, when the wisdom and the spirit of this world seem to come down almost as a flood, yet a beauty can still be acknowledged to be seen upon the messengers of the gospel. And O, my friends, have we not been recently favoured with the sounding of the gospel trumpet eminently amongst us? My heart craves that none of us may be as children delighted for the moment as with a pleasant sound; but, wisely remembering that we are advancing and verging, each one of us, towards an eternal state of fixedness, industriously seek to profit by the favours bestowed. I believe many have been made sensible that the trumpet has not given an uncertain sound, but a certain one, that we in our several measures and capacities may prepare for the battle; may, according to our several ranks and allotments, arrange ourselves in the Christian warfare; and, keeping under the banner and leading of him who was never foiled in battle, be led on to victory through the prevalence of divine love, keeping on the panoply of his holy armour, and using those weapons which belong to his warfare, which are not carnal but spiritual.

IN the love of money, and, in the wisdom of this world, business is proposed. Then the urgency of affairs pushes forward; nor can the mind, in this state, discern the good and perfect will of God concerning us.

The love of God is manifested, in graciously calling us to come out of that which stands in confusion; but if we bow not in the name of Jesus; if we give not up those prospects of gain, which in the wisdom of this world, are open before us, but say in our hearts, I must needs go on, and in going on, I hope to keep as near to the purity of truth as the business before me will admit of—here the mind remains entangled, and the shining of the light of life into the soul is obstructed.

In an entire subjection of our wills, the Lord graciously opens a way for his people, where all their wants are bounded by his wisdom; and here we experience the substance of what Moses the prophet figured out in the water of separation, as a purification from sin: "Who-soever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean: his uncleanness is yet upon him."

If any, through the love of gain, go forth into business, wherein they dwell as amongst the tombs, and touch the bodies of those who are dead: if these, through the infinite love of God, feel the power of the cross of Christ to crucify them to the world, and therein learn humbly to follow the divine leader—here is the judgment of this world; here the prince of this world is cast out.

The water of separation is felt; and though we have

been amongst the slain, and, through the desire of gain, have touched the dead body of a man; yet in the purifying love of Christ, we are washed in the water of separation, and are brought off from that business, from that gain, and from that fellowship which were not agreeable to his holy will. I have felt a renewed confirmation that the Lord, in his infinite love, is calling to his visited children, so to give up all outward possessions, and means of getting treasures, that his Holy Spirit may have free course in their hearts, and direct them in all their proceedings.

The natural mind is active about the things of this life; and in this natural activity, business is proposed, and a will in us to go forward in it. And as long as this natural will remains unsubjected, so long there remains an obstruction against the clearness of divine light operating in us; but when we love God with all our strength, then, in this love, we love our neighbours as ourselves. In this love we can say, that Jesus is the Lord; and the reformation in our souls is manifested in a full reformation of our lives, wherein all things are new, and all things are of God; 2 Cor. v. 18. In this the desire of gain is subjected.

A supply of nature's lawful wants, joined with a peaceful humble mind, is the truest happiness in this life; and if we arrive to this, and remain to walk in the path of the just, our case will be truly happy; and though herein we may part with, or miss of some glaring show of riches, and leave our children little else but wise instructions, a good example, and the knowledge of some honest employent; these, with the blessing of Providence, are sufficient for their happiness, and are

more likely to prove so than laying up treasures for them, which are often rather a snare than any real benefit.

Our duty and interest are inseparably united, and when we neglect or misuse our talents, we necessarily depart from the heavenly fellowship, and are in the way to the greatest evils.

Therefore, to examine and prove ourselves, to find what harmony the power presiding in us bears with the divine nature, is a duty not more incumbent and necessary, than it would be beneficial.

If, upon a true search, we find that our natures are so far renewed, that to exercise righteousness and loving kindness according to our ability towards all men, without respect of persons, is easy to us, or is our delight; if our love be so orderly and regular, that he who doeth the will of our Father who is in heaven, appears in our view to be our nearest relation, our brother and sister and mother; if this be our case, there is a good foundation to hope that the blessing of God will sweeten our treasures during our stay in this life, and our memory be grateful when we are entered into rest.

To conclude; it is a truth most certain, that a life guided by wisdom from above, agreeable with justice, equity, and mercy, is throughout consistent and amiable, and truly beneficial to society; the serenity and calmness of mind in it, affords an unparalleled comfort in this life, and the end of it is blessed.

It has seemed at present to me that the charge of the prophet Jeremiah to his scribe, "Seekest thou great things for thyself? seek them not," calls for our particular attention, not only in respect to temporals,

but also in a spiritual sense: and if, through faithfulness even under suffering, individuals are favoured to have their life given them for a prey, surely it is sufficient. It is enough to have that part in them preserved which is capable of an everlasting inheritance with all those that are sanctified, when the conflicts of time come to an end. Hence, it matters not what the judgment or opinions of those that are without may be concerning us; or if the world should speak trouble, seeing that we have an interest in him who said, "Peace I leave with you: my peace I give unto you."

If we can believe the words of him who is styled the lip of truth, that not a sparrow falleth to the ground without our heavenly Father's notice, and that the hairs of our head are all numbered, shall we doubt his mercy or his fatherly care, under any privation or afflictive circumstance he may permit to befall us? We feel with poignancy the removal of our near and dear friends and connexions; and the rending of the tender ties of nature gives affliction an exquisite keenness; but in his hand who inflicts the wound is the sovereign balsam which, as we attain to resignation, he condescends, in the richness of his love, healingly to administer. Time usually lessens the pain which, for a season, is felt so deeply to the quick; yet in remembrance there often arises a pang from nature, which this gracious power alone can fully soften and alleviate, and bring to that sweet submission wherein, as a child duly humbled under the correction of a wise and skilful parent, it feels a joy to arise from kissing the rod.

May we each, then, be humbled under the visitations

of the day, according to our different share and degrees therein; and as this comes to be the case, we shall become more qualified and prepared to fulfil the gracious designs of creative mercy in giving us a being for the purposes of his glory and our own happiness. His will is our sanctification and redemption from all evil, which comes to be effected through the operation of divine grace, and the sanctifying power of the ever blessed Redeemer, as we, by faith in him, submit our wills to his holy and perfect will, by which only we can be built up, fitted, and prepared for an inheritance with all those that are sanctified; and this inheritance is sure to all them that receive the blessed Redeemer, and believe in his name; as it is expressed, that to "as many as received him, to them gave he power to become the sons of God."

It was an excellent caution of one when speaking in the way of advice and against evil: May we (or I) be careful not to preach ourselves out of charity, for without it the great apostle tells us that, whatever our other attainments, we are nothing. It is divine grace alone as we adhere to it, that can preserve any of us from falling. Therefore, it may be profitable to remember the caution of our great Redeemer, when he said, "Or those eighteen on whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay: but except ye repent, ye shall all likewise perish." The doctrine of repentance is repeatedly inculcated; and though many may be so preserved as not to fall into gross immoralities, and be of pretty regular lives and con-

versation, yet we may recollect that "All have sinned and come short of the glory of God;" therefore had the apostles to preach that all men every where are commanded to repent; so that those who have been favoured to escape, or be preserved from evil conduct in any way, have cause for humility and thankfulness therefor. While they see and abhor the evil in others, let them take heed to that grace which can alone enable them to stand, seeing that those in the highest stations have, through unwatchfulness and the deceivableness of the enemy, fallen; for that great traitor, Judas, had a part in the apostleship and ministry with the twelve. The wish of a pious female of modern times is worthy to be borne in mind:

"O may I learn the art
With meekness to reprove,
To hate the sin with all my heart,
And yet the sinner love."

And how great is the loving kindness of Him who is infinite in goodness and mercy to his creature, man, seeing that we are liable and in danger every day to contract defilement and stains in passing through this evil world, that he hath set open a fountain for the house of David and the inhabitants of Jerusalem to bathe in, that so they may be kept clean. Let us then be willing to come down to this fountain, the Spirit of the blessed Jesus, who was meek and lowly of heart, and was set for our pattern, our guide, leader, preserver, and redeemer, and will ever be so to all who come to him without reserve or dissimulation. To Him who is equal with God none can practise dissimulation; though we may deceive ourselves and deceive one another, he sees us altogether as we are.

TOIL and sorrow are entailed on *all* the human race in various degrees; not one is wholly exempt from this effect of the transgression and fall of our first parents. But thanks to that almighty gracious Power that created man for a purpose of his own glory, he has not left any in a state of unremitted and increasing toil and sorrow without some gleams of consolation, and casting into the mixed cup of life some cordials to sustain and support the soul, and to strengthen the mind to persevere to the end of these things; if there is an obedient mind to the dictates of his will, which is for our sanctification and redemption from all evil, through the unmerited and great mercy of the one sacrifice of our blessed Lord and Saviour Jesus Christ, by a living faith in him; and through him who is *the* Mediator between God and our souls; and who only can present us faultless before the presence of his glory, as we follow his dictates, plainly set forth in the Holy Scriptures, in accordance with the manifestations of his grace and good Spirit placed within us, a manifestation whereof is given to every one to profit withal; therefore the means being so fully and graciously offered unto all, let none be discouraged, but in faithfulness follow the captain of salvation, in simplicity and lowliness of heart, according to the measure of capacity given by him who truly is not a hard master; for a man is not accepted according to that which he hath not, but according to that which he hath; thus he who is faithful in the little is made ruler over more, and by his mighty power and great mercy is enabled to continue to work out the soul's salvation before Him who is Lord of Lords and King of Kings, and to whom all dominion, glory and praise belong.

“VIRTUE’s the chiefest beauty of the mind,
The noblest ornament of human kind ;
Virtue’s our safeguard and our guiding star,
That stirs up reason when our senses err.”

“Virtue is the highest exercise and improvement of reason ; the integrity, the harmony, and just balance of affection ; the health, strength, and beauty of the mind.”

Religion is its true support : not a nominal, formal, or traditional profession, but a true sense of the love of God, in and through Jesus Christ, who first loved us. Thus raising in us a sincere love to him, the bent and whole desire of our heart is not to offend him, but every exertion of our talents and faculties is to avoid and be preserved from every defiling thing opposed to the purity of the holy nature and will of him, who beholdeth not evil (in any degree) with approbation. And though this exercise and attainment is contrary to the natural mind, yet he who is all-powerful is near to assist the sincere seeker after it, to verify his gracious promise, “My grace is sufficient for thee.” Therefore, be not dismayed in maintaining the struggle with nature or its evil propensities, be they of whatsoever kind they may.

“REPENTANCE is that saving grace wrought in the soul by the Spirit of God, whereby a sinner is made to see and be sensible of his sin, is grieved and humbled before God on account of it, not so much for the punishment to which sin has made him liable, as that thereby God is dishonoured and offended, his laws violated, and his own soul polluted and defiled ; and this

grief arises from love to God, and is accompanied with a hatred of sin, and an expectation of favour and forgiveness, through the merits of Christ. This is evangelical or gospel repentance. Matt. iii. 2, 8; Acts, iii. 19; 2 Cor. vii. 10."

It is feared that the custom of indulging in music—a practice which has been held inconsistent from the earliest period of our society for its members to indulge in—is increasing or spreading among our youth; I would therefore beseech our young friends to consider seriously of it, and in an especial manner such of the young men as have given way to the practice of it in any degree, even though under the apprehension that it is an innocent relaxation, and that while thus employed in their leisure hours, (perhaps in their own chamber or parlour, in a private way), that they are out of the way of the gross evils which some unhappily have fallen into.

To escape the gross pollutions of the world is a favour, but this is not enough for any of us, professing as we do. We were created for a purpose of our Maker's glory: to him we owe the dedication of our faculties, under the common tie of gratitude. Our perfection in purity, our sanctification, is his glory; and as every degree of ability for attaining this desirable end can only come from him, how does it behove us to lay aside all trifling amusements, and to refrain from every thing that would tend to divert or draw the mind from the remembrance of him to whom we owe our life, breath, and being, or prevent us from occupying our time and faculties more and more to serve and honour him. I

would entreat that not any of you may look out at the example of others, to plead excuses for yourselves, where deviations and defects, which ought not to be, may be found ; for this will little avail before him who has placed within each of you a witness for himself and for his truth—an emanation of his saving grace, which is able to teach you all things needful for you to know, and to guide you in the way of preservation from all evil, not only from the greater but from the lesser ; and ah ! too often the incautious youth, by giving way to things comparatively of the lesser kind, have been led into practices that once they would have shuddered at. Therefore in much tenderness let me entreat you not to make light of the advices of your friends, who indeed can have no sinister end therein, but who would rejoice in your solid happiness and safety, and are pained at heart that any of you should neglect the means whereby you may ensure it for ever. “And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever.” This exhortation of David to his son, is worthy of all acceptation in the beloved youth ; for the Lord is still the same over the children of men, down to all generations ; he changeth not.

Wherefore none need be afraid to come under the limitations of truth ; it regulates and restrains not from or in any thing that is truly for our good : nothing can be more consistent with a sound rational mind than a submission to its power ;—for what can be more rational

than to rely upon, to submit to, and give up in all respects to a power that is superior to all others in wisdom, in goodness, and in strength: "Trust in the Lord with all thy heart, and lean not to thy own understanding." By experience we often see and feel the fallacy of human projects, the uncertainty of time and all its enjoyments, and the fragility of the best concerted plans raised by the labour of men. Then may we wisely turn our backs upon the wisdom of this world, the spirit or friendship whereof is declared to be "enmity with God," and we shall find that, in yielding obedience to his law, we shall have more true enjoyment and satisfaction of the good things of this life which he is mercifully pleased to afford for our accommodation, than those have, or possibly can have, who are gratifying themselves in the indulgence of their senses, even in small and seemingly refined degrees out of his fear; for it is by living in his fear that we are in the right way to obtain his favour, which is better than life; and it is by living in his fear, that we may hope to die in his favour, which is of the most important consequence to us!

And many are the calls mercifully extended, internally by the divine voice, as well as by various other means, to incite and stir up to follow after holiness, without which no man can see the Lord to his comfort. Then let us not be ashamed to differ from the multitude, nor be afraid of taking up the cross to our own inclinations in those things which gratify the vain and sensual mind; even in things which many well accounted of in the world esteem small things, and so indulge therein. Truly it is a small matter to be judged of men; rather let us give

due weight to the consideration that we are individually judged of God, that our ways are continually before him, and that not only our actions, but all our thoughts are known to him; that hence we may be incited more and more to endeavour to walk before him and be perfect; remembering that under every circumstance it is our highest interest, whether we eat or drink, or whatsoever we do, that all may be to his glory. These considerations having due place, will operate as limitations to conformity to this world and its spirit, and lead unto being transformed by the renewings of the mind in the holy principle of Jesus Christ, whom we profess; and then we shall not be nominal Christians, but be possessors of the pure unchangeable truth, being redeemed from the superfluity and fluctuating spirit of this world, which leads into bondage; whereas Christ's spirit makes truly free.

Then surely there is no cause for discouragement to the pure and upright in heart, for God is omnipotent, holy and true; therefore these who wholly trust in him, shall not be confounded. Let then our dependence be on him, and not on our own understandings, or on the use of those faculties he has bestowed upon us, but walk in circumspection and fear before him, and behave ourselves so as that he may preserve us in his favour, having the light of his countenance upon us; for his favour is better than life, and his loving kindness better than all the commendation and praise of men: it is worth seeking far above all worldly treasure, and beyond every attainment of human wisdom; for, as the heavens are higher than the earth, so are the ways of the Almighty above the ways of men.

Unto him then be all adoration and praise ascribed, even unto him in whose hand all power is, and at whose command are the lives and being of all creatures. It is declared, that to his holy name (or power) all must bow, either in mercy or in judgment; oh! then, while mercy covers the judgment seat, may every soul be prostrated before him, the God of mercy and true judgment.

“BLESSED are they that hunger and thirst after righteousness, for they shall be filled.” What a favour then to feel this hunger, even in ever so small a degree, since the blessing is attached to it with promise. A sense of want is a sign of life, and if the life be preserved, no matter under what suffering or feeling of privation; because, while there is life there is hope, and while there is the smallest spark of this vital ray remaining which “is the life of men,” there is room to hope in God, with whom is mercy that he may be feared. Cherish then the sensations of this life, and suffer not sublunary and inferior objects to oppress it, for what is it that can be put into competition with it; for assuredly “the life is more than meat, and the body is more than raiment. Consider the lilies how they grow; they toil not, they spin not, and yet I say unto you that Solomon, in all his glory, was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?”

To become a spectacle to angels and to men is undesirable to nature, but it is an inexpressible favour to be

made truly sensible that the Lord is a God of mercy : mercy and judgment are continually with him, therefore may not individuals despair, neither be slack handed in offering unto him their first fruits, and, in resignation, dedicating to him their all ; for he takes not from us, neither requires to hurt or destroy, only to remove those things whereby we are unfitted for nearer access and communion with himself, who is holiness, purity, and love.

“ HAVE salt in yourselves, and have peace one with another.” If tares appear to have grown as in the night when men slept, or in a time of unwatchfulness, may we remember the answer and cautionary injunction to the servants who enquired, “ Wilt thou then that we go and gather them up : ” “ Nay, lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.” So that where it appears to us that tares are springing, or have sprung up, may we exercise christian patience ; yea, the excellent gift charity, pleading in brotherly kindness with such as may have suffered the enemy to make an inroad and raise his tares ; and may we endeavour for ability and qualification to intercede with the Father of mercies for a brother or a sister, that he who hath all power may so strengthen his own good seed sown in the heart, that it may grow and overcome the tares, so that they may dwindle and wither away, and not be permitted to choke the good seed. And thus, having in ourselves

the salt of christian charity, we may be favoured to overcome evil with good, and be at peace in ourselves and one with another, and preserved from any coolness one to another, that so our "Good be not evil spoken of;" but that we may be rightly qualified and enabled to support the good cause in which we are professedly engaged, being good examples in our walking in meekness, harmony, brotherly kindness and tenderness toward those with whom we have to do, in forbearance and love, according to the Pattern of our high profession; that so our lights may shine in the view of all where our lots are cast, that they may thereby be drawn to glorify our Father which is in heaven.

"SEEK ye the Lord while he may be found, call ye upon him while he is near." "Draw nigh unto God and he will draw nigh unto you." But, my dear friends, how shall we know the season when he may be found, or the time that he is near, if we suffer our attention to be engrossed by other objects? O, that we may be willing (and I have much need to include myself) to keep the uppermost room, the chief place in our hearts and affections, prepared to receive Him who, in the days of his flesh, condescended to go into and hold his passover in an upper chamber, which was found prepared. But unless we are careful to keep in an humble, waiting, watchful frame of mind, not only in meetings but out of meetings, we shall not be in a capacity to know these acceptable seasons of his drawing nigh to us, nor when availingly to seek and call upon him. Let us then, dear friends, be diligent in waiting, even when

engaged in our lawful outward occasions, which we shall find need not, therefore, be improperly neglected, but being kept in their due places, as under our feet, we shall be favoured to know the right use and advantage of them, with the refreshing incomes of sweet peace at seasons, in proportion as it is our chief care to exalt and glorify the great Giver above his gifts, and to enjoy them only as the blessings and favours of his all-dispensing hand. And thus I believe we should ensure sweetness in the enjoyment of them, and be able cheerfully to say, on the meeting-day, to the encumbering things of this life, as one formerly to his servants, "abide you here, . . . and I and the lad will go yonder and worship and come again to you."

Great are the advantages to be derived from this humble waiting state, fearing the Lord alone, as the Psalmist expresseth, "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." The unbridled effusions uttered by the tongue shall not eventually hurt these, neither the unguarded sallies of the lips not sufficiently under the government of that power to whom we are commanded to "stand in awe and sin not," though insinuations very unpleasant to our feelings may be cast out against us; but under the exercise of being preserved in this waiting, watchful state, we shall know a being brought as under this pavilion, which hideth from any hurt to that precious part in us which is of more value and consequence than

all other concerns. Ah, my friends, were this individually our care, how should we be helped in a religious sense; our poor society would, I believe, know something of a sprouting afresh from what in too great a degree seems as dry stalks; there would be a growing up again as in greenness and verdure, and a rejoicing together as in the morning of the day of our society. For sap is still in the root: the root, even the enduring eternal truth, remains ever able to supply nourishment and strength to all who singly draw from the one only pure and eternal source and fountain, and turn not to any other.

I do feel a wish that our beloved young friends and those more advanced also, might turn their hearts to pure wisdom, and their backs upon the many seducing temptations and allurements of pleasure, profit, friendship, honour and familiarity with this world, the spirit whereof remains ever to be enmity with God. O, then, that we may all, younger and elder, seek to renew our acquaintance with and obedience to Him, and be at peace—peace ultimately, uninterrupted peace, such as this world has not power to give. Hasten then, dear friends, to attain this invaluable treasure, this inestimable blessing; for truly there is nothing that human understanding can comprehend in the least degree worthy to be put in competition with it.

My mind has at times laboured under a concern on account of the prevalence of that disposition which leads into indulgence on the first day of the week, and to using it for purposes of human convenience; at the same time I do not forget the gracious sentence from the lips of our blessed Lord, "The Sabbath was made for man, and

not man for the Sabbath:" but he adds, "therefore the Son of man is Lord also of the Sabbath." I do therefore desire with a tender solicitude, that we walk "worthy of the vocation wherewith," as expressed by the Apostle Paul, "ye are called;" and again, "Let your conversation be as it becometh the gospel of Christ," which we as a people make profession of; "that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;" and may we be engaged to have our thoughts brought into "captivity to the obedience of Christ," our merciful high priest, who knoweth our infirmities, and is able to succour all those that are tempted, as they, in sincerity apply to him. And, as we willingly come under this engagement of mind, we shall be sensible of the value of our privilege in having one day out of seven appropriated for abstraction from worldly cares, worldly dispositions, and all that is of the spirit and nature of the world, to be more fully devoted and set free from those things which tempt the poor creature at times to join with that which is enmity with God.

"SEARCH the Scriptures . . . they are they which testify of me." These words of the Redeemer are an irrefragable motive and reason that all people should read the Holy Scriptures, which were written by holy men of old as they were moved thereto by the Holy Spirit; they are profitable for doctrine, for reproof, for instruction, that the man of God may be perfected; therefore should they have eminence above every other

book, and none capable of reading should be negligent therein, even of all ages. Because they contain so great a treasure and fund of instruction, consolation, history of the world from the creation, and of mankind, and what pertains to his greatest interest, happiness, and eternal salvation; therefore should they be read by aged and by youth, in families, and in schools, and to children not yet capable of reading, as soon as the rational faculty begins to expand, even before they can fully understand or comprehend what they hear, as we may apprehend; for we know not how soon He, even that good Spirit that gave them forth, may open the minds of children to understand—even more than some of their teachers; therefore may none be slack or indifferent in respect of storing the mind by their hearing these excellent records read; for the remembrance thereof, though for a time it lie dormant, after many days may instructively return as bread cast on the waters. We may remember that the great apostle, addressing himself to his son Timothy, says, “From a child thou hast known the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus;” and also that he commends the faith of his mother and his grandmother, who no doubt had a pious care in instructing him. While, therefore, I so strongly recommend the reading of the Scriptures unto all, from the text first mentioned, I would again recur to it, that not any part of it escape due attention, and that the whole stress be not laid on one part without the rest having its full place and weight. Our dear Redeemer spoke reprehensively, then, to a people who valued themselves highly upon their knowledge of the Scriptures, saying, “Ye search”

them, "for in them ye think ye have eternal life but ye will not come unto me." So that, notwithstanding all our care in coming to the literal knowledge of Christ and of his testimonies by reading them, if we do not come to him who is "The way, the truth, and the life"—if we are not willing to hear him who is meek and lowly of heart, and to be instructed by him in opening the Scriptures to us, our literal knowledge will be of no avail to us, but will tend more to our condemnation than if we had not known so much. For he who condescended to the two disciples, when he walked with them by the way to Emmaus, is as near now in his spiritual dispensation to all those who are willing to come near to him and to receive him in the way of his coming, though it be comparatively "meek and lowly, riding on a colt, the foal of an ass," not with the grandeur and eclat of earthly princes. To these he is still graciously disposed to give life abundantly, when the will and wisdom of man are laid low, because they work not the righteousness of God.

THAT that has let, will let, until it be removed out of the way. It is a matter of great weight and importance to support the various branches of our Christian testimony; the greatest power of human intellect, merely, is not equal to it; because the testimony is not of human invention: it is raised by the Divine power, and without Divine aid it cannot be supported. But if any man lack wisdom, let him ask of God who giveth liberally and upbraideth not. How graciously condescending to poor finite mortals thus to open to us the means of effectual help, if we, on

our part, do but avail ourselves thereof, and not foolishly suffer our enemies to conquer us; which they will not be permitted to do, if we rely not on our own strength and abilities, but put our trust and confidence in God and the power of his grace, which is an unfailing resource to all who, in singleness of heart, depend thereon, agreeably to the reply which the apostle Paul received, when he besought deliverance from the messenger of Satan that was permitted to buffet him; "My grace is sufficient for thee." So that by humbling ourselves before the power of Omnipotence, we are raised over our enemies and all that would oppose our salvation, and are hereby brought to experience that he that humbleth himself is exalted; though it be not that kind of exaltation which is of human conception, but is far, transcendently far, above it.

"For modes of Faith let angry zealots fight,
His can't be wrong whose life is in the right."

But is his life right indeed, who either disdains or fears to confess openly to the benefits of the ever blessed Redeemer, the Son and sent of the Father, who laid down his precious life, whose precious blood was shed for the redemption of mankind without exception: for, "as many as received him, to them gave he power to become the sons of God." The sentiment of the two lines above, may be taken up and adopted by a heathen, a virtuous heathen, one whose life and conduct may shame some professed Christians. But let it be remembered, what a certain writer expresses, that "A Christian is the highest style of man;" therefore it must be in the

fullest sense right and honourable to confess unto, as well as to live up to the Christian life.

MARRIAGE has by some been compared to a leap in the dark ; but this should not be the case with a Christian, who has been made acquainted with the true light which deceiveth not, and which we as a people peculiarly profess to be believers in, and to be led by. Whoso walketh in the light stumbleth not ; then how especially needful is it for those before whom a prospect or proposal of marriage comes, to wait for the light to dissipate all the clouds, fogs, and mists that natural inclination and particular circumstances raise to obstruct clearness of vision, or give a deceptive view of the subject ; that so no mistake be made in a step so important in life ; and though it may seem difficult to attain to such precision, yet this light is a certain guide : doubt it not !

THE best people need afflictions for trial of their virtue. How can we exercise the grace of contentment, if all things succeed well ? Or that of forgiveness, if we have no enemies ?

“THE Lord’s arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear ;” but for the crying of the poor and the sighing of the needy soul, he will arise in his own time. Then let none be discouraged in waiting, but be exercised to find an entrance into Jerusalem, the quiet habitation ; not one of her cords shall be broken, nor any of her stakes be removed, but there the glorious Lord will be to such, as a broad river and streams, wherein no gal-

lant ship or galley with oars can pass: not any of the lofty imaginations or inventions of the creaturely wisdom, however fair they may seem, can be admitted. It was at Jerusalem that the disciples were commanded by the great Master to wait, until they received power from on high before they were to go forth; and as exercised souls are thus engaged to wait the appointed time, their goings forth shall be prepared as the morning.

“If any man will be my disciple, let him take up his cross, and deny himself, and follow me.” These are the words of Christ, who also said, “Be ye perfect, even as your Father which is in heaven is perfect.” Let us then, as christians, endeavour to press after this attainment, advancing step by step towards perfection, dying to all selfish dispositions, not desiring to overcome anything so much as the propensities in ourselves, that are not consistent with the meek, humble spirit of a crucified Saviour.

LOVE is stronger than death—jealousy more cruel than the grave. I have been considering of these three excellent things, love, charity, and forgiveness; the latter arises from the right exercise of the former two. Love is the fulfilling of the law: for if we fulfil the first and great commandment, we shall be in a capacity the most effectually to fulfil the second, and all our subsequent duties; and the incitements to cruel jealousy would be trodden under foot by the excellence of charity, which vaunteth not itself, is not puffed up, beareth all things, hopeth all things, endureth all things; seeketh not her own, rejoiceth not in anything but in the truth,

and thinketh no evil; so that if a brother, a sister, or a neighbour, fell short of doing all we expected of them, or by any means did anything not just to our wishes, we should be led by humility's handmaid, charity, to see that of ourselves we were not perfect; therefore should make the necessary allowance for others: and above that, remember our blessed Lord's words, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you." Awful sentence! May it sink deeply, and make due impression upon our minds, that so every root of bitterness and contention, every degree of the eating canker of jealousy and evil thoughts one of another, may be wholly taken away; that sweet concord may be felt and experienced throughout by us, under the glorious dispensation ushered in by the angelic language of, "Glory to God in the highest, and on earth peace, good will to men."

SPRING succeeds winter as summer follows spring, and autumn crowns the whole; let us then patiently abide the winter. "See that your flight be not in the winter, neither on the Sabbath day." However pinching, cold, and dreary the season, go not forth out of the shelter of the hedge, before the trying season be spent, lest ye perish; neither move forward in the day appointed for rest, until the due time be come for the appointed labouring in the work that is set before us; then the advance of spring may bring in due succession the blossoms of summer, and be completed in the fruits of autumn.

“**VERILY** there is a reward for the righteous ; verily he is a God that judgeth in the earth.” Thou, before whose eyes this declaration comes, however far thou may have strayed from obedience to divine knowledge, yet dares not doubt that there is a God ;—for even a certain writer, as in the person of a heathen, says, “ If there is a power above us (and that there is, all nature cries aloud, through all her works), He must delight in virtue ; and that which He delights in must be happy !” —then, let me say, in Scripture language, “ Acquaint thyself with God, and be at peace.” Obtain for thyself that peace which passeth human understanding—a peace that never was or can be procured by any folly or natural gratification. If, in a serious and sincere application to attain this acquaintance, many painful feelings arise, be not discouraged, but persevere ; for if some bodily disease require a strong, smart remedy, the application, doubtless, is painful and severe ; but as its operation is borne and passed through, how pleasant and consoling will the effects be, when it is healed ; which in time it will be, when it has done its office. Virtuously, then, resolve, as one formerly did, “ I will bear the indignation of the Lord, because I have sinned against him.”

THERE have been virtuous heathens in different ages of the world, whose circumspect, moral lives were as a reproach upon some professing Christians ; there are deists and semi-deists whose lives and conduct may be brighter and better than many of the highly professing Christians of the present day ; but more’s the pity, now under the privileges attached to the gospel dispensation,

that any well disposed, innocent minded persons should be timid or shy of acknowledging the gospel power in its full extent, and of confessing to the power of Jesus in every good attainment they are favoured with capacity to reach unto, through the redeeming power of his grace; through his love, by us unmerited; through the efficacy of his precious blood, shed for us: for nothing short of this can do anything effectual for us to the working out of our souls' salvation; therefore unless we humble ourselves in true obedience and acknowledgment unto his name, or power, whereunto every knee must bow, we cannot become partakers and co-workers with him, and be truly or rightly exalted; for the Scripture declareth, "he that humbleth himself shall be exalted;" but "he that exalted himself shall be abased." Therefore, may the creature wisely submit, yielding honour to whom honour is due, fear unto whom fear, and reverence unto whom reverence; that the Lord may be glorified in all, and through all; for he is a jealous God, and will not give his glory to another, nor his praise to any image, however specious or refined it may be.

"THOU believest that there is one God: thou doest well; the devils also believe, and tremble." Deplorable is that belief wherein God is known only as a king of terrors. The Lord hath declared, through his prophet, "All shall know me, from the least unto the greatest of them;" but if disobedience to the knowledge given is continued in through life, into death and eternity, then is all capacity to appreciate his mercy lost, and nothing left but a fearful looking-for of judgment for ever and ever; and though thence exclusively shut out

from happiness, there is by these an acknowledging to the belief that the Most High God is supreme, as well as by those who, through obedience to the knowledge of him and of his only Son, Christ Jesus, whom he hath sent, confess to the mercy, glory, and power, which they are permitted to be partakers of, through his redeeming love, and the shedding of his precious blood, which all might be partakers of, if they would obey him, the Righteous Judge of all the earth. For unto him every knee must bow, and every tongue confess, either in mercy or in judgment. So that even the outcast spirits, in the very depth of hell, are an acknowledgment of that God who is just and true in all his ways. Surely he must be an utter fool who, in his heart, saith, "there is no God."

YOUNG says,

"A soul without reflection,
Like a pile without inhabitant, to ruin runs."

The capacity of reflecting, and the use of it, is not taken away from me, not only as it regards others, but myself also. I have in a small degree sometimes attempted to advocate the doctrine of perfection as attainable; for, although I fall very short in pressing after it, it is my belief, not only from the commands in Holy Scripture, "be ye perfect," &c. but from a degree of conviction, from the intimations and feeling of my own mind; and I have nothing to plead but culpability that my advances toward it are not in greater progression. The two tables of stone, given to Moses, the servant of God, in the mount, were perfect, and to go forward together. The wisdom, policy, and power of man is

insufficient wholly to keep the law of the second table, if he is not engaged, with the earnestness of his whole heart, to keep the first; but if he is sincerely engaged with all his might in this, there will be no difficulty in the second; for love is the fulfilling of the law. It is my deficiency in keeping the first and great commandment, that causes my defects in the second. Dr. Ruttly says, "All thy failures and thy sins are for want of faith in the divine gift." This gift is perfect, because it cometh down from above, from the Father of lights and spirits; therefore, as it is followed and obeyed, it will lead to perfection in that degree which our nature is capable of fitting us for—that state where nothing that is imperfect, impure, or unholy, can ever enter.

PURIFICATION is the one thing necessary, and nothing will do in the stead of it. But man is not purified till every earthly, wrathful, sensual, selfish, partial, self-willing temper is taken from him. He is not dying to himself, till he is dying to these tempers; and he is not alive in God, till he is dead to them. For he wants purification, only because he has these tempers; and, therefore he has not the purification which he wants till they are all separated from him. It is the purity and perfection of the divine nature that must be brought again into him; because in that purity and perfection he came forth from God, and could have no less, as he was a child of God, that was to be blessed by a life in him, and from him. For nothing impure or imperfect in its will and working can have any union with God.

Who will attempt to gainsay these positions above stated: but who is willing to bring them home indivi-

dually close, as a criterion to examine themselves by. Whosoever has fortitude so to do will be advantaged thereby; but they who pusillanimously shrink therefrom will be taking themselves out of the way of receiving the benefit that was graciously designed for them, through the love and sufferings of a crucified Saviour.

THAT which is more inestimably precious than gold is to be met with in retiredness, in silence, in stillness. And as deep answereth unto deep, as face unto face in a glass, so a deep indwelling with the *word* will satisfy and supersede every doubt, every curious enquiry which man's intellect may think reasonable to make. It was not by enquiries one of another, why is this so, or why is that so, that our predecessors were established in the truth, and qualified to bear the burdens and heat of the day; nor do I believe it will ever be by other means than by abiding more fully with this word, which is the Divine Power, that we can be restored, and become a people such as He who first called us graciously designed; and who if we do not hinder the work, undoubtedly would gloriously fulfil it to his own praise!

After looking at the above, I have reflected that there is scarcely anything can be expressed in words, that may be wholly secure from the attacks of that spirit which is ready to find something to feed itself upon; so that I thought some might say, this is well; here is no reference to books, as to having a reliance on them, or the teachings of men; we are still left to the dictates of our minds. But mistake me not; I am unquestionably convinced that the illuminations of this Divine unerring

word of grace will teach us to estimate, value, use, and thankfully acknowledge that these secondary means afforded us are a high privilege and favour; and, in a particular manner, that most excellent of books the Bible, which if rightly used will be found an invaluable treasure.

WHAT better proof can we give of wisdom and goodness, than to be content with the station in which Providence has placed us.

How pleasant it is, when we lie down at night, to reflect that we are at peace with all persons! that we have carefully performed the duties of the day! that the Almighty beholds, and loves us!

How readily should we forgive those who offend us, if we considered how much more our heavenly Father has forgiven us?

DEATH comes to separate us from all our earthly connexions, from every delight in this world, and to spoil all the pleasant pictures, that our senses can enjoy! What then shall we do, thus cut off from our resources? Are we to sink into annihilation, as our bodies, taken from the dust, are returned to their original, there to moulder and decay? Is there not a part in us that can never die?—who can controvert it?—a part that must have an existence in an eternal state, either of pure unmixed felicity, or of endless unutterable woe and misery? There is no alternative; one or other of these must be our state, after the vital part quits these bodies. Now is the time, before the verge of an awful eternity opens on our view, for each of us to examine

and see what part we have taken in the course of our lives to secure an interest in that happy state, which is reserved for those who have, in sincerity, sought to serve their Almighty Maker, and obey his laws; and so avoid endangering their never dying souls of the dreadful reverse, of falling into the horrors of darkness and torment, which must be the inevitable consequence of hardening the heart against the powerful calls of that mercy, which to obey would be their preservation from this ir retrievable wretchedness!—yea, would lead them to comforts which the sensualist and the votaries of pleasure cannot, in such state, have any comprehension of. “Ye believe there is a God,” so far “ye do well;” but do ye believe in his mercy, in his justice, and in his infinite power? He who rules in heaven, and governs in earth where man’s untoward will doth not oppose (which is sorrowfully too much the case), will ultimately reign over all. He made man in his own image for a purpose of his glory, and placed him in a state of purity and happiness where every comfort was within his reach, and nothing withheld from him but one interdicted tree; so that he might have remained in this Paradise if he had not suffered his will to rise in disobedience to his bounteous Creator’s command. By this he was reduced to the state of a wretched wanderer in the earth, and the consequences of his sin were entailed on his posterity. But such was the love of his Almighty Creator that, in matchless and unmerited mercy, he provided a means whereby man should be restored to his favour, would he but embrace it; and this is now the joy and consolation of those who believe in, and are willing to receive,

the Redeemer in the way of his coming; He who came to put an end to sin, and to finish transgression, and to plant his everlasting righteousness in the room thereof. Oh! that men would no longer stand in opposition to the coming and the promotion of the kingdom of the Messiah upon the earth, whose coming or birth was announced by the heavenly host to the shepherds, with the language of, "Glory to God in the highest, and on earth peace good will to men"—were this message received individually in the heart of mankind, as it should be—where undoubtedly it has been proclaimed by his blessed Spirit at one time or another—how would animosities, jealousies, and idle unmeaning suspicions, be removed; the heart being made clean by the power of that Divine grace which hath appeared to all men, and whereby salvation is effected; amity, comfort, peace, and concord would abound to the glory of the great I AM, whose design for his rational creation is a state of happiness, which not anything could interrupt but their own wayward will. Oh! then, that people were wise; that they would consider this one thing, even their latter end.

REPENTANCE is taken, first, for the regret and reluctance that arise in a person after having done something that he ought not to have done. When Judas saw that Christ was condemned, it is said of him that he repented of what he had done; Matt. xxvii. 3. He was mightily afflicted in his mind about it, and wished it had not been done. But this repentance arises from a fear of the punishment denounced against sin, and is not accompanied with hatred of sin; as when a male-

factor suffers for his crimes, he reflects upon his actions with sorrow; but this being a sacred act, proceeding from a violent principle, is consistent with as great a love to sin as he had before, and may be entirely terminated on himself. He may be sorry for his crimes, as they have exposed him to punishment, and yet not be grieved that he has thereby offended God. This is legal repentance.

Secondly, for that saving grace wrought in the soul by the Spirit of God, whereby a sinner is made to see and be sensible of his sin, is grieved and humbled before God on account of it, not so much for the punishment to which sin has made him liable, as that thereby God is dishonoured and offended, his laws violated, and his own soul polluted and defiled. This grief arises from love to God, and is accompanied with a hatred of sin, a love to holiness, a fixed resolution to forsake sin, and an expectation of favour and forgiveness through the merits of Christ. This is evangelical or gospel repentance. Matt. iii. 2, 8; Acts, iii. 19; 2 Cor. vii. 10.

FORMALITY is nearly, if not all, one in the ground with idolatry; yet let none from hence take occasion to set aside sound form, which is set up by the power, which power is still, and ever will be found sufficient to animate the form it had raised, if sought unto. Hence, let none decline the attendance of our meetings because they seem to them to have become dead, dry, and formal; but let all who have taken in such an apprehension, in an especial manner diligently seek and apply unto this divine eternal power, of our Lord Jesus Christ in the secret of their own hearts, where they may find it

as able to raise the dead, and quicken and animate the lifeless form, as it was in the days of His flesh when He raised Lazarus from the grave, and also when His own body was raised from the dead! Therefore, let none rest themselves in decrying dead formalists, but come to that power that can quicken them to good and acceptable works, whereby they may escape the denunciative warning, "Judge not, that ye be not judged."

"No man is happy, till he thinks on earth
There dwells not a more happy than himself."

There is nothing in heaven, there is nothing in hell, there is nothing in all the earth can prevent a man's happiness but his own will. When the will becomes completely subject to the divine will, the deepest infliction of bodily suffering, the adverse occurrences of estate and temporal things, will not deprive him of that happiness which arises from an obedient knowledge and submission to the divine law and power of Him, who doth not willingly afflict or grieve the children of men; but, as relied upon, doth, like the everlasting arms underneath, support and carry through the greatest afflictions, which no power on earth can do. Then may we bow in the day of mercy before the name and power of Jesus: unto whom every knee must bow, and every tongue confess, either in mercy or in judgment.

I THINK the inconsistency and impropriety of mixed marriages, has, from the consideration of a late instance, appeared more clear to my understanding than before, (though indeed well convinced of it long time past); I

have thought it may be best, in order not to lose what has occurred to me now, to put on paper some thoughts on this subject as well as I can.

From the earliest times the Almighty declared he would have a people to worship and serve him, and this has been continued down from time to time, and I believe will be, nay it must be so while his creation continues; for we, the people, are created for a purpose of our maker's glory. Now after the disobedience of the first man Adam, there were raised up some faithful servants and children of the Lord, who were concerned to separate themselves from the rest; and so it has continued down to the present time. And there have been also numbers of others, that have formed themselves into different bodies, all under different religious denominations, each as we may suppose believing itself to be the true church. Now, if there be a true church yet on earth, which I hope is generally believed, that church or people must be separate. "Israel shall dwell alone, and not be reckoned among the nations," was a command of the Most High to his people, in a very early time; and it still continues in force to them. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." And, in another place, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Perhaps it may be said, that these commands and precepts were only given against those nations that were in idolatry; but this will not hold, so as to give any room to go out in this way, if we recur to the first precept I have mentioned, even "Israel shall dwell alone."

Perhaps some may start such an objection as this—How can we live alone, without some commerce or intercourse with other people? or, how narrow-minded is this precept; are they not our fellow-men; perhaps their conduct, many of them, regular, moral, and honest? Well, be it so; and if so, it is so far well, and more satisfactory for us, who may believe ourselves to be the nearest of any to the right way, when we have occasion of commerce or intercourse with other people; for, under the present gospel dispensation, there is no restriction from what is necessary and useful for our accommodation in outward things; it is only in those things wherein our everlasting salvation is concerned, and whatsoever may pertain thereto, that we are thus strongly enjoined to strictness of observance, of, in, and under the direction of the divine law revealed in the secret of each heart. Now, as to the excuse of our not being masters of our affections, and that where there is a sincere affection between two, they may live happily together, though of different persuasions or professions in religion; I say that all the happiness that can possibly flow from their mutual affection, will be bitterly dashed if they, either of them, have a sincere degree of love for their Creator; and are desirous to serve, obey, and worship him according to their knowledge, or in the principles in which they were educated. Although the affections when once got loose are very ungovernable, yet, if we always kept on the watch, as has been recommended by the Saviour Jesus Christ, these ungovernable dispositions and affections would not get liberty beyond the proper bounds; and were we to make allowances for each other in our

intercourse in the common affairs of life, so far as not to infringe on the moral and natural rights of our neighbours, but rather, as far as we can under obedience to the righteous law of the Almighty, accommodate and make things easy to each other, we should in a good degree fulfil that divine precept, "All things whatsoever ye would that men should do to you, do ye even so to them." To say that a couple united in the nearest bond of connexion, may, for quietness or accommodation sake, give up to each other, or as some express it, give and take, in a religious sense, seems to me to be the expression of inconsiderateness, and like a leading into the broad way, which is declared to be the way that leads to destruction: for who that reflected, with right understanding, would be willing to give way in those things which are of the highest moment to their everlasting well being; therefore, it is a matter of great consequence for such as have been preserved out of this snare, to take diligent heed to themselves that they may still be under preservation from this, as well as the many other evils that are in the world.

SOME of my better reflections arise generally when I am alone; and I believe solitude is often profitable: but society, under due regulation is eligible, and mankind is adapted for it, so that either extreme is undesirable. But how desirable that we should retain a continual remembrance that we can never be hid from the Divine notice. How consoling and salutary for us to remember this, to comfort in the time of affliction and trial, and to be a guard to us from giving way to evil. He who formed us individually for a purpose of

his own glory, knoweth our frame ; he remembereth we are but dust ; and, as a tender father pitieth his children, he pitieth us ; so that if our hearts be sincere toward Him, we may rely upon his mercy. It is only by departing from allegiance and love to him, that we shall have any just cause to fear.

AFFLICTION ariseth not out of the dust ; neither does sorrow spring out of the ground. But man is born to trouble as the sparks fly upward ; then, saith Job's friend, " to God would I seek, and to him would I commit my cause." Wise resolution this. O then, when afflictive events befall us, let us turn to him that doeth great things, and marvellous, wonderful, and past finding out ; for who can so help in the time of exigency ?

" By me kings reign, and princes decree justice." This is a sacred language, personifying wisdom, if I remember aright ; and though it seems at times that weak and^d sinful men are placed in these high stations, it is by permission of the great arbiter and supreme ruler, who is Lord over all ; and who shall say, in any of his dispensations, what doest thou ? He is the universal Father and Creator of all mankind ; He hath made all of one blood ; hence are we all brethren ; and whosoever now sits on the throne is our lawful sovereign, to whom we are passively to submit, however weak ; and, as a brother let none call him fool—but remember " whosoever calleth his brother fool, is in danger of," &c.—(which I wish not now to name.)

EXPERIENCE frequently teaches me that we are erring mortals, and that in us, as creatures, dwells no good thing. And when made sensible of having erred, unto whom shall we go for forgiveness; "for who can forgive sins but God only." Then, in the name of Christ, the alone mediator, may I humbly and sincerely ask!

WHOEVER considers the weakness of himself and others, will not long want persuasives to forgiveness. We know not to what degree of malignity any injury is to be imputed; or if we were to inspect the mind of him that committed it, how much its guilt would be extenuated by mistake, precipitance, or negligence. We cannot be certain how much more we feel than was intended, or how much we increase the mischief to ourselves by voluntary aggravations. We may charge to design, the effects of accident. We may think the blow violent, only because we have made ourselves delicate and tender. We are, on every side, in danger of error and guilt, which we are certain to avoid by speedy forgiveness.

WHEN our Heavenly Father permits us to be tried with a variety of temptations, both inward and outward, let us rejoice; for it is by such afflictions that our faith, more precious than gold, is purified. Let us rejoice that we thus prove the delusion and emptiness of all that is not of God; for it is by this experience that we are drawn from ourselves and the desires of the world. A piety without crosses is merely ideal.

Whilst we remain shut up in ourselves, we are exposed to the contradictions of men; our passions clash

with those of our neighbours; the sensibility of our passions, and the jealousy of our pride, render us open to attacks on all sides; there is no peace or hope in ourselves, while we are at the mercy of a troop of covetous and insatiable desires, and while we know not how to content this *me*, that is so jealous, so delicate, and so suspicious of every thing that touches it.

Hence it comes to pass that, in our intercourse with our neighbour, we are like a sick man who has languished a long time in bed: there is no part of his body but what is sore to the touch. Diseased self-love is so softened by itself, it cannot bear to be touched without crying out. To this delicacy add the rudeness of a neighbour, so full of imperfections that he does not even know them himself, and likewise the reproaches of that neighbour against our imperfections, which are as great as his. Thus do the sons of Adam punish each other: behold in all nations, all towns, all communities, all families, and even between two friends, the martyrdom of self-love.

The remedy, by which peace is to be found, is to come out of self. The more perfect our resignation, the greater will be our peace.

We must never think of those who disquiet us, but in order to forgive them. We shall hereafter, in the presence of God, see how useful they have been to us, who have crucified us. The pains they cause will soon pass away, but the fruit resulting from them will be everlasting. Whatever be the motive of insult, it is always best to overlook it; for folly scarcely can deserve resentment, and malice is punished by neglect.

It is a great thing to be able to say, Whose ox or whose ass have I taken, or whom have I defrauded? The query goes deeper than mere literal expression in these obvious articles of *meum* and *tuum*. I query with myself, have I in all instances been virtuously engaged to hold my hand from taking of bribes, or consenting with a thief? My heart is at times in heaviness, lest the *mene tekel* be against me; and that, in the just balance of the sanctuary, I be found wanting, when the time will be passed over when one could be found to be surety for my soul!

There may be a being free from apparent breach of the outward law, yet not free from deceiving, by living under an appearance, or being held, in the opinion of my friends, more worthy than really I am. However this be, here it must rest with myself. There is an eye that cannot be deceived: he will judge righteously.

Have I been truly enough earnest in the petition, "Who can understand his errors?—cleanse thou me from secret faults." Have I been sufficiently engaged to pray, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

THE growing deficiency in the attendance of our meetings for worship, especially on First-day afternoons, and the appointed intermediate days of the week, has painfully engaged my mind at many seasons: and I have looked sometimes, with a degree of silent astonishment, how a people professing as we do, can be so negligent in this most reasonable duty. I do not know any right ground for indifference, negligence, or refrain-

ing, in any degree from duly attending our appointed meetings for worship, and those also for transacting the affairs of society, as far as health and ability permit. To dedicate ourselves to that Great Being from and in whom we derive and have all things, in the attendance of our public assemblies at the stated times, is a testimony I believe we are all called upon to make before the world, of our acknowledgment unto him: for notwithstanding his all-seeing eye beholds the most obscure in their different retreats—seeing nothing can be hid from him—and they who are precluded by peculiar circumstances from thus assembling, are equally under his divine notice, and according to the sincerity of their hearts are accepted; yet it is incumbent upon all those unto whom health and ability are afforded, to show themselves even in this respect to be on the Lord's side. Those who are sensible that worship is due to the Most High, and are sorrowfully affected to see that, in too general a way, little or scarcely any weight rests on the minds of many professors, even in our society, to be really what they profess or pretend to, let not such as these sink under unavailing bemoaning, for help is laid upon one that is mighty; but be encouraged honestly to apply unto him who turneth not away his gracious ear from the cry of the poor and needy; for he it is alone that can enable us to tread down our souls' enemies and his enemies. Therefore, may none give way to the enemy, to increase his power against us by faint heartedness; for those who resist him in the ability afforded, will I believe find strength increase; so that at length he will be made to flee. As this comes to be our individual concern and exercise, we shall no doubt be

favoured to know an overcoming in our own particular; and as this engagement spreads, so shall the happy effects be more and more experimentally known.

THERE is a common expression which is frequently made use of when trying circumstances occur, when our pride is hurt, or that we think ourselves injured by words or treatment obnoxious to our feelings, or, as we apprehend unjustly applied, that is, "flesh and blood cannot bear it." True; but ah, my friends, there is a part in us which must survive when flesh and blood is wholly gone to decay; for "flesh and blood cannot inherit the kingdom of heaven." Then let us remember this never-dying part in us, and cleave to that power which can support it through the deepest conflicts, and through aggravated trials and combats of flesh and spirit. Examples have been set before us, through various ages, evincing this power, and even visibly manifesting, to the outward, its precious efficacy in those who place their dependence wholly thereon. Flesh and blood are limited in their powers, and must come to an end—and we know not how speedily or how soon—but that remaineth which is able to subdue all the turbulence and agitations of our fleshly nature, and that can qualify us so as to let patience have its perfect work in us, and thereby enable us finally to overcome. To this I wish us (myself having great need) to recur, and when impatience may have been given way to, guard against sheltering under the expression, that "flesh and blood cannot bear it;" for I fear it will not prove more permanent than Jonah's gourd did to him. And

seeing that we have not a high priest who cannot be touched with a feeling of our infirmities, let us bend our views to follow Him, the captain of our soul's salvation who was never overcome in battle; and, as he overcame all his enemies, is able to make all those conquerors who humbly and faithfully follow him in the way of his requirings. He bore the contradiction of sinners, and when he was reviled, he reviled not again.

“SIMEON and Levi are brethren; instruments of cruelty are in their habitations; O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall:” in their anger, (anger arises from pride) in their anger they slew the just and Holy One, when he appeared upon earth in the flesh; and in the angry pride of man's heart they slay the just witness placed there; and in the pride of self-will is the wall of preservation digged down, which is raised and maintained in the fear of the Most High, separating between that which pleaseth him and that which pleaseth him not; the self-will and the human wisdom of man lay low this defence; for the fear of the Lord is a defence, seeing that it is the beginning of wisdom, and is a fountain of life to depart from the snares of death. To be simple hearted, and to abide in this pure holy fear of offending in thought, word, and deed, is that true wisdom that cannot be confounded; but the schemes, machinations, and policy of human wisdom are often subverted and brought to confusion, “for who ever trusted in the Lord and was confounded.”

THAT which we, as a society, profess to believe, so do I; even in the only true God, and Jesus Christ, his only Son, whom he hath sent, who was from the beginning, and was in a miraculous manner made flesh; and in that body, prepared of his Father to do his will in, performed many miracles, and suffered for our sakes all that is recorded of him, both by prophecy in the Old Testament, and related in the history of him in the New: and I accord in giving to these writings the title of Holy Scriptures, not doubting their veracity in any part, and that they were given forth by divine inspiration, and written by holy men, as moved thereto by the Holy Spirit; and that they contain the most excellent rule of faith and practice, subordinate to the Spirit whereby they were dictated. And though I am deficient in coming up fully in obedience to their dictates, and those of the Spirit of Christ, in all my practices, I assuredly believe there is no other name given under heaven, whereby men can be saved, but by this name, and notwithstanding some may hold it in unrighteousness, his power is not lessened thereby: so that I can see no safety to any who have known or been taught the doctrines of this society, in declining or refusing to be one of them, from the plea that numbers among them are unfaithful to the principle of their profession, which is truth, and ever will remain a standard, unto which the nations must eventually flock if ever they experience salvation; and even to make a claim thereto, cannot but be desirable.

ON the subject of music I would say, that though it is not identified in the query, "Do friends avoid vain

sports, places of diversion, &c.," and that no specific rule is found in our minutes thereon; the very tenor of the foregoing query, as well as some other parts of our discipline, and the testimony of several exercised and experienced friends, are against it; so that it behoveth friends to attend closely to that wisdom that is profitable to direct, lest any by an over tenderness to individuals, or a mistaken liberality, give countenance to an indulgence in that which leadeth from the truth, as professed by us as a people; and render themselves like to the foolish woman that pulleth down her house with her own hands. The true foundation and support of our discipline is love; then, if any be leaning toward deviation in this or any other point, let this love be exercised toward them, accompanied with the firmness that truth and a good conscience gives; wherein there will be no yielding from other considerations to that which militates against the truth we make profession of.

Now it might be profitable to some to read in John Churchman's Journal, a paragraph beginning at the lower part of p. 6, down to near the lower part of the next page. A paragraph or two in the memoir of John Thorpe, prefixed to his letters, is worthy attention, beginning at the lower part of page 33, and ending in page 35. Sophia Hume says: "Having occasionally mentioned music, &c., I shall now observe that it is a science I formerly greatly delighted in, and spent much time both in the theory as well as in the practical part; but when religion began to take place in my heart, I found music stood in my way, and I considered it only as an amusement, which detained me from more solid and useful thoughts and reflections; in short, it became so

burthensome to me, that I could not perform any of my airy lessons which had been usual, as well as pleasing to me; and on further consideration it appears to me to be a merely sensual, and not an intellectual pleasure, as some would fondly assert; therefore I quitted the study as well as practice of it, for what I now esteem a more useful, profitable, and rational science, viz.: the study and knowledge of my own heart, which I have found worth all I know of the other science. And on perusing the sacred writings, I do not remember to have read of one christian musician in the New Testament; and in reading the Old, it appears that the prophet Amos, describing the wantonness of the children of Israel, and enumerating the many instances of their luxury, mentions music as a mark of levity and wantonness. "They chaunt to the sound of the viol, and invent to themselves instruments of music, like David; but they are not grieved for the affliction of Joseph." And the prophet Isaiah denounces a woe against them, adding, "the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hand" —not being moved with the calamities of the suffering part of mankind, so long as they can enjoy ease and plenty.

UNDER some late and serious considerations, it appears with renewed confirmation that it is indeed incumbent on us to wait upon the Lord, that we may be instructed how to walk acceptably before him, and to be made acquainted with his will concerning us; and although he has placed in each of us a portion of his

good Spirit—a teacher that cannot be removed into a corner—even the Word, nigh in the heart and in the mouth, which if we give heed unto we shall understand intelligibly as a voice, when we are going to the right hand or to the left, saying, This is the way, walk in it—that, by attending thereto, we may be preserved from erring or straying out of the right path. For, as the Lord of heaven is a spirit, it is needful that we wait upon him in gathered stillness, to receive qualification to worship him aright, as is his due; and it is incumbent on us thus to do at stated times in a collective capacity, for the open acknowledgment of our allegiance to, and dependence upon Him, in whom is all power, both in heaven and in earth. Although at seasons we may seem to have to wait long for refreshment, and it may be, at times, to sit our meetings in much barrenness and poverty; yet to that soul which is true and sincere in love and dependence on him, his promises will be sure, even that the messenger of the covenant—he in whom your soul delighteth—shall suddenly come to his temple; but should he, when he cometh, appear as a refiner's fire, ah, shrink not from the operation of his hand; but, in simple dedication of heart, abide the day of his coming—for be it remembered, that the precious ore has much to pass through to purge away its dross, before it is fit to be formed into any article or vessel of use. All souls which he has created, were designed by him to be made meet for use in his house, and in his family, some perhaps in a lower or more obscure station, and some in a more conspicuous and dignified one, (as it is expressed, “all souls are mine, saith the Lord:” and so they will be

his inheritance for ever in eternal happiness, if they are obedient unto him); therefore if he see meet, in his unerring dispensations, to permit bitter and severe administrations to our souls, it is only that we may become thereby prepared to participate in that happiness and glory, which he graciously designs for all who follow him with obedient hearts. Then let us not revolt from his law and dictates, through whatever medium, or in whatsoever shape, trials or cross occurrences may come, whether deprived of outward property by unforeseen events, whether afflicted in body, or assailed by what may seem like the contumely of the proud, or the darts of envy, where we may think we deserve it not, for none of these things can eventually hurt us if we be followers of that which is good: but, let us be willing to bear the preparing hand, which ultimately is mercy, whatsoever way it may be turned upon us, that we may be wrought into that state of passiveness to the divine will as at length to bear that inscription, which is to be legible on all the vessels in the Lord's house, ever remembering that all the accumulation and enjoyments of this world, will inevitably fade away; but the kingdom, the power, and the glory of the Lord Almighty, are, world without end, forever!

WE are encompassed with many infirmities in these frail tabernacles; many infirmities and weaknesses are attendant on these perishable bodies; but let us bear in mind that we are endued with a never-dying soul, that must have a being to all eternity! O then, that we may maintain the struggle against the manifold infirmi-

ties of perishable flesh; that so that part in us which must survive the things and pass the confines of time, may not suffer depreciation; but, through faithfully maintaining the watch and the warfare, it may be preserved in pristine purity, and enabled to rise above the clogs of sense. O that this may become more and more our engagement: then would the seasons of our meeting together be found to be seasons of profit, and tend to animate us in the diligent attendance of them.

By whom shall Jacob arise? for he is small, yea he is small, and compared at one time to a worm, for the language is expressed, "fear not, thou worm Jacob," and, "thou Jeshurun whom I have chosen," "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." So that although it is a day of strippedness and of many discouragements, the children of the true seed may yet hold up their heads in hope, and by an abiding in the patience his appointed time, come to experience through the present probations a being carried through and over all by the excellency of the mercy and power of Him, who will preserve those who have no other might or dependence but him alone; these, according to his gracious promise, he will never leave nor forsake: it is those who first forsake him, that he justly forsakes. Then let none be so unwise as to forfeit the means of salvation and preservation, but by obediently submitting to the turnings of his holy hand, come into a capacity of knowing their peace sealed, which none can

truly do who are living in a state of disobedience; and alas, what will a false rest and false peace avail for any. O, therefore that all may be wise in time, and may the true hearted be encouraged, for while they stand in their allegiance to their Almighty King they need not fear.

“In my Father’s house are many mansions.” In times that are past I have thought to myself, well surely it will be enough to get into the very lowest place, if so be it may but be within the pearl gates. There is no need to aspire, for within this enclosure all must be happiness.

“The blest are happy, and completely so,
As those who were ten thousand years ago.”

But now I am so overspread with dulness, and my spiritual senses are so benumbed, that there seems scarcely a capacity to taste, much less to enjoy beatitude; and those faculties which I once seemed a little to have for heavenly enjoyments have so lost their spring, that the senseless state of the dry heath in the desert is mine. No verdure nor growth is experienced, nor anything known beyond a rolling on, over a barren plain, with as little understanding as the rolling stone that smooths the path that is trodden by feet. This surely is not an enviable state—is it then a pitiable one? since a living dog is better than a dead lion;—the humble, docile, tractable animal, though of so low an order, better than the kingly creature bereft of life and living power!

Now how shall we attain to a resurrection unto life, unless he whose powerful voice called Lazarus forth from the grave, reach to the inmost soul, and by a

divinely irresistible power, miraculously re-animate that form which seems now in a state of death, and dispossessed of ability to use the functions which, in creative wisdom, were bestowed when the breath of life was breathed upon it? Is there power to pray, to breathe one petition, to send up one aspiration to the Source and Fountain of mercy? If there be, in the smallest degree, oh then use thy whole efforts—slack not; for if thou do, surely as there is mercy, and mercy assuredly there is, it will avail; then be diligent!

“THE gifts and calling of God are without repentance.” But in his wisdom the Lord giveth and he taketh away; blessed be his name. If then the one talent, which the unprofitable servant occupied not with, be taken and given to one more worthy, it is but just. “Shall not the judge of all the earth do right?”

We naturally love ease, but it will not come spontaneously to us. We are so constituted and formed that something is to be done to obtain it, either in mind or in body. If the former, (*most* excellent,) be attained, it greatly alleviates the want of it in the latter, when the poor body writhes under pains not easily removed. If the mind has obtained that peace which is a rest to the soul, it renders those pains the body is affected with in degree more supportable; then should we not be induced to abate this love of ease by seeking after Wisdom's ways, of whom it is said, “her ways are ways of pleasantness, and all her paths are *peace*.” Peace, how transcendent! yet, alas, how prone are we to indolence in rightly pursuing it!

TIMES and seasons are not at our command, but when the final summons comes it cannot be evaded! "It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope." The visitations of heavenly love are still extended to the beloved youth, inviting them to Christ, that they may take upon them His yoke, which is declared to be easy and his burden to be light, even to Him, the all-gracious Saviour, who said, "Suffer the little children to come unto me and forbid them not," and who took such in his arms and blessed them: his yoke only restrains the wild sallies of nature, and renders those who submit to it truly comfortable in wholesome restriction, not depriving them of anything truly good, or that would give their souls' comfort; for it is declared that "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Then may all dear children with reverence and love, remember their Creator in the days of their youth.

THE present is, I believe, an important and renewed day of fresh visitation to the members of our highly favoured society, individually calling us to shake ourselves from the dust of the earth, so that there be a putting on those beautiful garments designed and prepared by the Head of the church for its members; that as a body they may more conspicuously shine with the brightness designed for them, and which measurably shined upon our ancient predecessors in the truth; that all spots and blemishes might be removed which yielding

to the contaminating spirit of the world has led into. "Come out from among them and be ye separate," still continues to be the language of the Spirit. There is no other way for us to become the children of God, than the way first cast up for the ransomed and redeemed to walk in. Profess what we may, or put on what semblance we will, no subterfuge, however specious, will serve in the day of irrevocable judgment. Oh then, let the extent of lengthened and accumulated mercy have its due place in us, that so every offensive thing may be removed, and Zion arise and shine conspicuously, experiencing that the glory of the Lord is risen upon her, and the mountain of the Lord's house eminently set above every other mountain, and all others sink as nothing before him.

"EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James, i. 17. The faculty of ratiocination is one of his inestimably valuable gifts when, by due attention to his regulating influence in the soul, it is rightly used and applied to the various purposes of life, raising man to the dignity which was designed for him in the order of his rank in the creation, as expressed by the royal Psalmist:—"Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." By rightly appreciating and using that valuable gift, reason, agreeably to the design of the great Giver, man glorifies his Maker, and receives his own glory in the degree graciously purposed for him. By suffering it to retrograde, he dishonors the Great Donor, and manifests

great weakness, however arrogantly he may presume, and brings confusion upon himself, thus showing the sense which the Psalmist expresses of his unworthiness and nothingness when he says, "What is man that thou art mindful of him, or the son of man that thou visitest him?" Boast not then, O man! of thy superiority over other classes in creation: it was pride that caused the fallen angels to lose their first estate; but with meekness receive and use each gift our gracious and Almighty Creator grants us; so shall we be preserved from the evils attendant on man in the fallen nature, through the mediation of the ever blessed Redeemer, unto whose name—"the name of Jesus, every knee must bow, and every tongue confess, either in mercy or in judgment. Then

"Discern thy talent, and God's laws adore,
Be what thou wast designed, nor aim at more."

Let us individually remember that we are candidates for another and a better country than this in which we now are, and be careful that our attention be not engrossed with trifles, diverting us from the importance of this subject.

"The serious and contemplative mind finds tongues in trees, books in the running brooks, sermons in stones, and good in every thing."

The more we are engaged to overcome the evil in ourselves, the more capable we shall be of discerning and bringing into view the good in others, and casting a veil over their defects and infirmities by endeavouring to possess and exercise that spirit of charity that "thinketh no evil." It is as much the business of a

true critic to observe and bring into view the beauties and perfections of a piece, as to discriminate its faults and errors. A tenor of mind of this sort would much tend I believe to general comfort, and discourage the uncharitableness of dwelling on the faults of others, arising from a forgetfulness that we ourselves are frail mortals.

“If any man will be my disciple, let him take up his cross and deny himself, and follow me.” These were the words of Christ, who also said, “Be ye perfect, even as your Father who is in heaven is perfect.” Let us then, as Christians, endeavour to press after this attainment, advancing step by step towards perfection; dying to all selfish dispositions, which are not consistent with the meek spirit of a crucified Saviour, who taught us the example of patience, and forgiveness of injuries of every kind.

WE are stewards, not only of the grace of God, but of such of the things of this life as are committed to us, and in proportion as we are faithful in the use of them, we become good stewards. By allowing the principle of grace to have the chief place in our hearts, and faithfully submitting to its operations, it will increase and bring forth fruits meet for the Great Husbandman, the Sovereign of the universe, He “by whom kings reign;” and this leadeth to the true use of the things of this life, which his mercy affordeth us for our comfortable accommodation. These we may freely use in moderation, first for convenience, and if more be granted, a prudent application of the overplus is due by us to those whose means are much restricted.

“FATHER forgive them ; for they know not what they do,” was the language of Christ for his enemies and persecutors, and so should it be of His followers, professors of his name, for their enemies ; yet it is not meet that the professed christian hold equally free intercourse with, and give equal countenance to, those who are not friends of Christ, his doctrine, and the dictates of his Spirit,—who are deviating from the footsteps of the flocks of the companions of Christ, although it may be his duty to endeavour as much as may be to live peaceably with all men !

As the manna of yesterday was wholesome food to the Israelites in the wilderness, but for the day on which it was gathered, so Christians are instructed to pray for their daily support ; yea, they have need to seek to the Author of all mercies, for fresh supplies oftener than the returning day ; therefore the evening sacrifice, and the morning oblation, when offered in sincerity, and with a pure heart, are acceptable in the Divine sight, and are justly due to our great Creator.

“A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth.” For such as feel bruises for sin, and wounded for transgression, there is encouragement to abide under the painful dispensation of judgment, looking unto Jesus, in whom alone is healing virtue—He who was bruised for our sins, and bore our transgressions ; who was tempted in all points as we are, yet without sin, and is able to succour all them that are tempted. What an inestimable favour to have such

an high priest, that can be touched with a sense of our infirmities, and who hath ascended on high, making intercession with the Father, for all who call upon him in sincerity and truth! Shall not our hearts be raised "to believe" in him "unto righteousness," and "our tongues" loosed to "make confession unto salvation," through him, who alone with the Father, is ever worthy, and in whom dwelleth all power and glory!

It generally seems affecting when the young, and those in the prime of life, are taken away, and more so, if such have been of respectable conduct and demeanour, likely to be useful and good examples in their allotments or sphere. It does not need that men or women be of what is termed high rank, possessing brilliancy of talent, or great riches, to render them useful and honourable; mediocrity of talent and capacity well occupied, with integrity and uprightness of heart, shows wisdom even in youth.

Our late friend W. C. was a young man that did not show a high or aspiring mind after things that were not convenient or were unlawful for him; but being preserved in a good degree of humility, and keeping within that boundary in regulating his temporal affairs, which the internal principle we are all favoured with, and the careful instructions he had received, dictated, his memory is honourable. In his life-time he frequently acknowledged the benefits he had received in the seminary* in which he had been educated, and in the testamentary disposition of his property, he honourably testified his gratitude for the favour of

* Leinster Provincial School.

having been placed as a scholar in that establishment. This I think may be cause of encouragement to the conscientious supporters and caretakers of this institution, though all have not so profited thereby, or been so sensible of these advantages; but to such it is their loss: his example may be also encouraging and stimulant to other lads, who have, or may yet share such benefit; his life, conduct, and conversation being such as not to carry reproach, but leave a comfortable hope that he is mercifully taken to rest from trouble, and spared future trial and temptations to which life is liable. O, may his example animate our young men to humility, diligence, and industry in their proper outward occupations, and may their eye and their heart be turned to their Creator and Preserver, whose blessing is of more value than all other attainments and possessions they could possibly reach to by the most lawful means: as these are duly followed with reference to him who can crown all with success, or otherwise disappoint as he sees meet, every favour received would be sweetened in the enjoyment. Therefore I wish our young men may availingly remember their Creator in the days of their youth, and then, whether they live to old age or not, He would be their sure reward: by taking heed to the instructions given them, and attending to the unerring monitor in the secret of their bosoms, it would manifest them to be children of wisdom even in early years; seeing that wisdom is the grey hair to man, and an unspotted life old age, though the years attained may have been but few in this life.

Sixth-month 27th, 1801.—As it was the pure, unchangeable principle of Truth which raised and established the Society, called Quakers, there is no just cause for any who are willing to abide faithful to its manifestations to disown or withdraw themselves from the profession of its principles, notwithstanding through the revolt, neglect, or backsliding of some, offence and reproach may have come; for unto all by whom the offence cometh is the woe pronounced, and not to those who, by faithfully labouring and patiently abiding, steadily endeavour to fulfil the law of righteousness, whereby every reproach may be wiped away.

Seventh-month, 3rd. — THE immediate or express command of God, "Thou shalt not kill," may admit of disputation to that spirit which delights to feed on controversy, and directs itself in opposition to the validity of those records which inform us that the Israelites were commanded to go to war: this is a mystery to man which he cannot by his natural understanding comprehend, but I believe there is a spirit in him, which when illuminated by the inspiration of the Almighty, the mystery is unfolded, the difficulty solved. Had man not disobeyed the divine command first given him, and thereby incurred the just sentence of his Creator's displeasure, war never would have been permitted, much less at any time commanded; but under the then dispensation of the law, unerring wisdom saw meet to suffer it to be. I believe if we do not seek the explication of these things recorded in the Scriptures in our own wisdom, nor by those intellectual faculties bestowed as natural gifts on man, but wait for the clear openings of that true light,

which is the life of men, these seeming mysteries will be developed, and made clear. Our wisdom and safety lie in our quietly waiting for this revealing power, which in other words is called "the key of David;" and if he, in whom all the treasures of wisdom and knowledge dwelt, please to continue the cloud upon it, let us resign the search, and leave it until he please, if ever, to throw that light upon it which we apprehend would satisfy our researches; for as secret things belong unto God, but things revealed, unto us and our children, we need not doubt but our gracious Creator will reveal all that is necessary to his creature man, if there is an unreserved, humble confidence, dependence, and obedience to his power and witness placed in the heart, and when we thus unfeignedly trust him, it may be at a very unexpected time that he may condescend to open our understandings.

16th.—I have seen a copy of the paper addressed to the monthly meeting of — by dear —, resigning his membership with the society, expressing much love to them and giving what he may apprehend to be sufficient reasons for thus withdrawing from a society founded on a principle which he still acknowledges. I do firmly believe that our society has been raised by, founded upon, supported, and will continue to be supported by, that divine eternal principle, the spirit of truth, light, and grace of our Lord Jesus Christ, so long as there are any faithfully devoted to its manifestations, and acquainted with those declarations which have been given forth under its guidance in that most excellent of books, the Bible. And although, as

he expresses, it has not been without a serious consideration, (which I believe,) that he has come to this conclusion, there is no doubt with me but that which has prevailed with him so to do, has been long working to counteract the operations of that power which produced marvellous effects in and for him some years past, and unto which he was deeply bowed; and oh! that I could, by any earnest desires or breathings of mine, induce him to a fresh retrospection wherein he might see that this society, its doctrines and discipline, cannot subsist upon any but this one sure, eternal foundation which we make profession of, and which some amongst us, though it may be but feebly, yet with humble confidence I trust, do sincerely desire and endeavour, at seasons, to be preserved immovably upon. But in too general a way individuals have departed from that close indwelling with this pure principle which led our forefathers from the "Lo! heres" and the "Lo! theres," from the general corruption of the world, and qualified them to support testimonies unto righteousness, under great suffering, some even unto death; and by not keeping close to this standard, many are become defiled, some in one way and some in another, in a greater or lesser degree. This view should rather induce to come into a closer union with those who are in some degree sensible of these things, to endeavour to strengthen that which remains and seems ready to die, and to suffer with the deeply oppressed seed the due time, till it shall please him who is alone able to effect the deliverance thereof, to bring forth his people in rejoicing. Ah! can any who have known the efficacy of the principle of our

profession, and seen the beautiful order into which it leads and has led many—can such as these withdraw from helping by the labour of their spirits, or, in the ability afforded, contributing (it may be a mite from some, while others, I believe would be qualified to cast in abundantly) to the help of this tribe and family for their restoration to that brightness which I assuredly believe was designed, and will yet, I dare not doubt, be fulfilled, as individuals come up faithfully in their allotments; which drawing off and standing aloof, cannot surely be a means of. Indeed I believe it is not the way to help the society, thus to do; but these rather are called upon to humble themselves under the cross, bearing it for his sake who bore suffering for us and all mankind, not imagining that we are excused from testifying our allegiance to the Almighty in assembling at the regularly appointed meetings for worship to which we belong, because he whom we profess to worship is not confined to any stated time or place, or because some who do meet under this profession are but superficial, and but as nominals therein. We know that these bodies which we inhabit are mortal as well as visible, and that it is that part which is invisible, that can have intercourse with, or access to the Father of spirits in worshipping him; but these bodies should be dedicated and set apart conspicuously at appointed seasons in devotedness to the Great Being who made both soul and body. I do believe that while life, health and liberty are afforded us, it is an incumbent duty to be diligent in the assembling ourselves after this sort without any exceptions, and if there was a right

individual dedication, I believe effectual help would more generally be experienced, and even the few would not pass unnoticed by Him who discerneth the most remote and obscure in the multitude, but in his own time, which assuredly is the best time, he would bless the honest labour of those who continue faithfully, though it may be secretly, to labour without fainting or growing weary in waiting for Him who is ever worthy to be waited for, and praised from everlasting to everlasting.

Eighth-month 14th.—Faith cometh by hearing, not by reasoning; and hearing by the word of God. The Spirit of Christ, which is the grace of God, manifesteth itself in the hearts of all men; and though some may not have heard Christ named, or of his coming in the flesh, yet being obedient to the discoveries of this grace, they are of the number of the faithful. But the faith of those who have heard or been informed of Christ, and obey the dictates of his Spirit, cometh by hearing, and their so hearing is by the Word of God; and these, if they so abide, will be professedly of the christian faith, that is, believers in the coming of Christ, both in his bodily appearance as a propitiatory sacrifice for the sins of the whole world, and in his second or spiritual appearance without sin unto salvation. This is doctrine that I believe all the ravages of time, the machinations of the evil spirit and his angels or agents, will never be able to subvert or wholly overturn, though they may be permitted to raise storms and tempests, and to assail and shake the frail habitations of

some of the poor sojourners in the earth. Let none therefore be afraid, but put their trust in him, in whom it is better to trust, than to put confidence in princes.

If any decline the attendance of meetings, or inform their friends that they do not any longer consider themselves of the people called Quakers because of depravity having crept in amongst them, and are ready to say the sum of religion or worship is contained in these words of Holy Writ, viz., "to do justly, and to love mercy, and to walk humbly with our God," I believe that on solid consideration it would appear that if we walk in true humility, we shall not find any cause sufficient to prevent us making the open acknowledgment of duty and obeisance to the Great Being, by publicly assembling for worship when ability is afforded, with those who profess pure and acceptable worship to him; for even if many of the body so professing, have deviated and are deviating from the principle, yet the principle remains the same, and an humble sense of the greatness of the mercy of God in Jesus Christ, must operate to prevent from daring to withdraw from thus acknowledging him in the face of all men; for, although private worship is due and is acceptable to this omniscient Being, yet it is not enough, when ability and opportunity are afforded of confessing him before men. By joining in those assemblies, appointed and collected together at stated times for the professed purpose of worshipping him who has declared, that even where two or three are gathered together in his name, he will be in the midst of them; he who condescended to the entreaties of his faithful Abraham to spare a sinful city, if but ten right-

eous persons were found therein, will assuredly not fail the two or three truly dependant ones, though many others in the assembly be unfaithful, disobedient, and rebellious; hence I am increasingly confirmed that there can be no just or sufficient plea for not assembling ourselves, and duly attending our meetings for worship when health and ability are afforded.

As there is a diligent attendance of our meetings for worship, and a heart-felt sincerity to be devoted to Him, unto whom we owe our life, breath, and being, and all things we can enjoy, there will be an engagement, or a willingness felt, to unite according to our several gifts and measures in supporting that well regulated hedge of discipline, which in the counsel of divine wisdom, has been planted about us, as a society, for our preservation from the enemy's inroads upon us, who would if possible, by any means he could devise, prevent us of that salvation which is appointed as walls and bulwarks unto Zion.

Twelfth-month, 1st.—THE privileges of membership with our society are invaluable beyond any present outward consideration that I know of, for I am convinced beyond a doubt, that it was raised, established, and supported, by the everlasting power of truth, and while ever any of its members hold to this principle, I believe the society will remain, how much soever many of its professors give it the lie. Neither can I give up the faith, or profession of the faith of our Lord and Saviour Jesus Christ, the Son of God, and of his being miraculously conceived by a Virgin, and his com-

ing in the flesh as a propitiatory sacrifice for mankind. I have no more doubt that many many thousands obtained admittance into the kingdom of heaven through this faith, which enabled them to undergo many tribulations, than I have of my present existence; and further, I cannot believe that any ever attained unto the peaceable eternal kingdom of heaven by denying this faith, who had full opportunity of coming to the knowledge of it both inwardly and outwardly;—that is, inwardly by the full convictions and teachings of the Divine Spirit, which is Christ in his second appearance, and outwardly by the advantage added to those records given forth and written by holy men of old, as they were inspired by the Holy Ghost, and which are properly styled the Holy Scriptures. If any who have doubted or denied this precious faith, have at length been favoured with forgiveness, and permitted to obtain an entrance into the kingdom of everlasting rest and peace, it is only of, and through the great mercy of God in his Son Jesus Christ, who prayed for his persecutors, “Father forgive them, for they know not what they do,”—for there is none other name given under heaven among men, whereby they can be saved.

Twelfth-month, 31st, 1803.—The establishment of a School in this province for the children of Friends whose circumstances rendered it difficult, and in several instances precluded them from obtaining education for their offspring, was an object that much engaged our society for a considerable time, and at length, through the united labours and industry of many, it was brought to bear, and has subsisted for nearly twenty

years; and at sundry general meetings of those friends engaged for its welfare, their minds have been favoured with an evidence that is was on a right foundation, and that the superintendent, and those friends who have had the management of the house, and care of the children for years, have been sincere in doing their part according to ability.

Now as in the course of time the members of the committee change, and *some* circumstances may appear differently, or in a different point of view from what they at first did, and that some possible alterations may be pointed out, even in the internal or domestic regulations, I much wish Friends may keep to their first principles respecting this Institution, which I believe spring from that principle, by which we were first constituted a distinct society from all other professing religious societies in the world; that in the committees, or every meeting for the consideration of the business of this school, they sink down to the pure centre and foundation of good in their own minds; for although, as remarked by an individual, "it is a civil as well as religious establishment," the more our minds are kept in a truly religious state, the better they will be qualified to conduct the things of civil life, for as He who is the author of religion, is also the Creator of the whole earth, the Maker of all things in it, and the Giver of every good and perfect gift; so consequently as the mind is devoted to Him, He will qualify for the using and disposing of His several gifts and accommodations in this lower world, of which we are at best but stewards and tenants at will.

31st.—I feel much weakness of mind in a general way, yet at seasons have been favoured with assurance that there is One who is strong, and who is strength in weakness to his own truly dependent children. I feel an earnest wish that there was more of the struggle maintained by us to keep near to that power whereby the fluctuating spirit of the world would be subdued and kept out; but alas, it has obtained too much prevalence. The truth is an unchangeable thing, and as we keep near it, and hold possession of it, fluctuation of mind, of opinion in smaller matters, or obvious changeableness in accordance with the world's customs, would not be suffered to prevail against us. The concerns of our Society would be attended to with singleness of heart, and we should, I have no doubt, be favoured to know a prospering therein; our religious meetings would not be so sorrowfully neglected as they now are, but I believe there would be a flocking to them as in days of old, and a desire felt for the meeting day; and this would, I believe, increase in proportion as we are individually engaged in our minds, when out of meeting, and when occupied in our lawful business, to remember our omniscient Creator, and that whatsoever we do, might be to his honour.

Tenth-month 18th, 1804.—Methought I have been ready to query with some of my beloved friends, who have much withdrawn and secluded themselves from society, and who, from their own acknowledgment, have felt offence in that there has been, in their apprehension, a misconducting of things in the society, and not a right handling of individuals and matters, and yet acknow-

ledge that there are still some in the society to whom they feel unity,—I am ready to query, do they believe the society was ever rightly embodied? was it gathered and established upon a right principle? or raised by the power of Truth? If this be admitted, then I ask, Is the principle changed? Is the power diminished? If it be the Truth, (which is unchangeable), then is it not wisdom so to abide by it as to be preserved in that path, and in those practices, which the manifestations of its power led the valiants of the early day of our society into; neither heights nor depths, imprisonment, spoiling of goods, or suffering of body, deterred them from assembling for the purpose of openly worshipping Him unto whom all worship and adoration is due. Why then should false pretences to this profession in any way, cause those who know it to be true to depart from it; if there be hypocrites, if there be pharisees, He who seeth and knoweth the secrets of all hearts will discern the true worshipper, and will not fail to reward in his own time; for though there were a people who it is said, drew nigh as with the tongue and the lip, but whose hearts were far from the Lord, yet the sincere-hearted were never in any manner forbidden, by divine authority, that ever I understood, to refrain from open adoration and worship to the Almighty Author and Dispenser of every good—the Lord and Maker of the world, and every created being.

First-month, 1809.—“Is there among you any growth in the truth?” The individual revival and application of this query in the interior of the mind would, I believe, have a profitable tendency; and while I have been con-

sidering this, an apprehension hath presented, Are there any who may, like Pilate, be ready to say, "What is truth?" To such as these the answer is plainly given by Christ himself, "I am the way, the truth, and the life; no man cometh to the Father but by me;" for he who is "the life is the light of men." But it is not merely confessing in words, or any form, that alone is sufficient for us; as we may read that it is not every one that saith, "Lord, Lord, shall enter the kingdom." There must be a yielding to and obeying the light and its requirings, agreeably to the parable: "A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and saith likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father?" The answer is obvious: then let none of us withstand the divine call, but be willing to enter into the work; for the harvest is great; and "he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together."

First-month 31st, 1811.—O THOU that art a father to the fatherless, and judge of the widow: look down, we pray thee, upon the afflicted, forlorn, and desolate; Thou whose wonted compassions fail not to the workmanship of thy holy hand, may it please thee to cheer the drooping spirits of those who have none in heaven but thee, nor in all the earth in comparison of thee. Support under the present afflictive dispensations which

thy unerring wisdom sees meet to administer, and so purify these tried souls, that they may be made fit vessels and servants for thy use and service, in whatsoever way thou pleaseth to turn thy hand upon them, by being brought into passive obedience to thy divine will, whether it be to do, or to suffer for thy sake in the humble acquiescent, yet acceptable, breathing of, "Not my will but thine, O Lord, be done." Thus be pleased, O thou who hast been with some through six troubles, to continue thy gracious regard through the seventh, and unto the end; thereby sanctifying unto them the present afflictions, that so these may ultimately come to acknowledge thee, the only God their Saviour, who with the dear Son of thy love, is worthy of all adoration, glory, and praise, world without end. Amen.

Fourth-month, 7th.—"If in this life only we have hope in Christ, we are of all men most miserable," saith the apostle; therefore doth our gracious Creator condescend at seasons, to give us a foretaste and prospect of solid joy in eternal life that may be attained unto, through faithfulness and obedience to him. "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby," even acceptable fruit: for "the work of righteousness shall be peace, and the effect of righteousness quietness, and assurance for ever." Therefore may every afflicted soul be encouraged in patience and resignation, under whatsoever degree of trial their present allotment may be, that so it may be sanctified to them: thus will they be benefitted, and have an inconceivable

advantage beyond those who are seeking gratification in the things of time and sense, and unwisely indulge in perishing pleasures; for they who live in pleasures, are dead while they live; that is, dead to the joys of God's salvation, which is transcendently, incomparably beyond all the joys which this world, or the things of it can give. Oh! then, that none may let their precious time pass over, in pursuits that cannot bring solid peace, but wholly give up their hearts to wisdom, so that an assurance of enduring rest may be sealed to them.

9th.—“THE statutes of the Lord are right, rejoicing the heart,” “The testimony of the Lord is sure, making wise the simple.” The testimony of divine grace is placed in every heart, and as there is a taking heed thereto, ability is obtained to keep his statutes, wherein there is cause of rejoicing in the joy of God's salvation, which far exceeds the joy of harvest, or of any other thing that this world can afford.

18th.—PEACE is within the walls of Zion, or Jerusalem, and prosperity is in her palaces; but they who do but walk round about its precincts, and only superficially and speculatively reside in her borders, are not securing to themselves the certain possession of that peace and prosperity which is sealed to the dwellers therein, the inhabitants thereof; and not being freed from the captivity of this world's spirit, are in a dangerous situation; it being declared that the friendship of this world is enmity with God. Wherefore may individuals be aroused to a consideration of their state and situation, and examine whether it be such an one as hath salvation for

walls and bulwarks, or one that is liable to the inroads and attacks of the enemy; that so there may be a turning about before it be too late to obtain an admittance and inheritance where the power of their grand adversary cannot enter.

Twelfth-month 3rd.—“NEITHER do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.” As this passage presented to me, I have craved that none to whom the visitations of divine love have been renewedly manifested, may suffer anything to obscure or dim that brightness and lustre which may be designed to appear through them in their conduct and conversation among men; that others beholding their good works, even the regulating influence thereof in and upon them, may have to glorify our Father which is in heaven.

Third-month 21st, 1813.—I AM ready to believe that matter may many times present impressively to the mind, yet that it may be safe to wait to feel something of a compulsive authority ere an attempt be made, of communicating it verbally, else my voice might possibly be oftener heard in meetings than it is. Yesterday as I sat here nursing my little cold or indisposition, and thinking it doubtful whether I might go to meeting this day, it occurred to me, that refraining from going, seemed as if it were growing an easy thing to me; however finding myself better at night, I thought if I felt equally well in the morning, I might go without danger to my health, and when the time came, thought

it best to avail myself of the opportunity. Time is uncertain, and should I then miss, how could I tell whether another opportunity might ever present? I did go, and have no cause to be sorry; for though collecting in the outward court only, can be of little avail, if I deceive not myself I trust there was a little fellowship felt with a struggling remnant; and it occurred to me that to attain to an admittance into the general assembly and church of the first-born, was transcendently more desirable, and infinitely more worthy to be sought after, than any dignity, honour or gratification that can come within the comprehension of human wisdom or power! And what a favor it is to be permitted to sit down with some of those who are sensible hereof, that so, by labouring in the spirit of our mind, we may be encouragers one of another in this way, even though it be in outward silence.

Second-month 1st, 1825.—WHAT a mercy it is for each of us to be kept in our right places! Let then the aspirations of the heart be to “Him in whom are hid all the treasures of wisdom and knowledge.” “Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.” “So teach us to number our days, that we may apply our hearts unto wisdom.” If thus, with a sincere heart, we make our application to him, he will not fail to preserve us in that path in which it is our safety as well as our duty to abide; so that we shall be conducted safely, and our feet be preserved from stumbling upon the dark mountains of error in its various shapes.

Of what avail will all the bright and flattering pros-

pects of this life be, if we have not a confirmed hold of that more permanent one to come, and which, though unseen to mortal eye, is evidenced to the believing mind. The glittering prospects of this life fade away—are evanescent; the best formed of them are often clouded; shadows of gloom hang about and dim their lustre in the midst of the highest enjoyments that sense can pourtray, or sometimes seemingly realize. How vain, how unwise then to spend our time upon them—precious time—given to us for a far more glorious purpose than the most refined sensualists can form an adequate idea of; even that by making preparation for a blessed eternity they, by the influence of redeeming love, may become so purified as to be favoured with a foretaste of that peace and joy which they cannot enter into the fulness of until this mortal put on immortality. To press after this unremittingly, is to progress in perfect happiness, which cannot consist in the indulgence of impure temperaments, whose tendencies are ever towards the abyss of misery and wretchedness—the portion of fallen angels and those dark spirits which inhabit dark regions; that we have need to pray to be preserved from any of the paths that lead into them. And if in sincerity of heart we can adopt the petition, “Deliver us from evil, for thine is the kingdom, the power, and the glory,” we shall find that He is able to preserve us, through faith which is in Christ Jesus, the Saviour and alone Mediator between God and man. And now a month is elapsed since the commencement of this year, yet alas, alas! it does not seem that I have made one step forward in the heavenward journey. Could I be sure that I have not gone a step back—not

lost ground,—there would be yet room to hope. The door of mercy I trust is not yet shut, against me; then, however slow the pace, O grant that I may not fall, but hold out to the end, and not be shut out from some one, no matter how lowly, of the many mansions.”

Twelfth-month 31st, 1826.—It is a serious reflection, now at the close of the year, to consider how it has been passed, and what progress has been made in the great concern of life, even that of preparation for our latter end—what advancement has been made toward being fitted for the final summons,—for launching into a state of eternal fixedness—from whence there is no change or returning; and I know not, nor do any of us, whether this may overtake us before our entrance into the ensuing year, which is so near at hand; even within the short space of two hours. How awful are these considerations.

A circumstance comparatively trivial has led me to think how I might feel if suddenly summoned before the awful tribunal of Divine judgment—how much I might be found unprepared to give in my account, seeing that in the outward so small a matter is so great an inconvenience. Yet there seems a calmness in measure to overspread my mind, which surely is not at my command, and which I humbly hope is not altogether a blind insensibility and presumptuous confidence, but an unmerited mercy from the gracious Father of lights and spirits, from whom only cometh every good and perfect gift, and who in his marvellous condescension sendeth the Comforter, the Spirit of His beloved Son, who is the propitiatory sacrifice, the Redeemer of mankind from all

evil, and who will, if we co-operate therewith, perfect for us the great work of redemption.

Fourth-month 12th, 1829.—THE most High will not give his glory to another, nor his praise to graven images. Whatever be set up in the heart, or whatever we hold in possession, however fair and specious, if it draws our attention from giving the first place to the Most High, is but an idol, and must ultimately fall before his power and presence, as Dagon did before the ark, having his hands cut off. And as we are in continual danger from the thief within, and from the troop of robbers without, may we be engaged to pray to Him who is a God hearing prayer, to preserve us from the inroads of any thing that would lead us from giving the glory to Him to whom alone it is due. The image which Daniel saw in vision, with the head of fine gold, the arms and part of the body of silver, and the limbs of brass, and the legs of iron, and the feet and toes of iron and clay, was smitten and broken to pieces by the stone that was cut out of the mountain without hands; so to this invisible power all must and will be subdued, either in mercy or in judgment; and happy will it be for all who yield thereto in the day of mercy, which is lengthened out that all who will come, may come and partake of that salvation which was purchased by the blood of the cross.

Eighth-month 21st, 1829.—“LET the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil that shall not break my head.” My mind has been struck with this portion of Scripture, as

a lesson that instructs to humility, a path wherein we are sheltered from receiving hurts and wounds from the shafts which are daily flying abroad in the commotion of natural feelings, and the spirit of the world. Humility leads to honour; not the honour that is of man; but self being abased, moving in this lowly path we receive not hurt, and are not offended when a tender part is either skilfully or unskilfully touched by a fellow mortal. As there is an exercise to be sustained in the spirit of christian love, as set forth by the apostle in the 13th chapter of Corinthians, in the genuine use of this gift that "beareth all things" and "thinketh no evil," we should be led to experience an overcoming of the evil in our nature which manifests itself in being easily offended—contrary to the example of Him who, for our sakes, bore the contradiction of sinners—and becoming more and more instructed by him who was "meek and lowly of heart," we should find rest from the turmoils and dispositions of the *flesh*, which cannot inherit the kingdom of heaven; and thus reap that peace here on earth, which the great and good husbandman graciously affords to those who faithfully labour in the vineyard of their own hearts for the growth of the good therein. Then may we seek peace and pursue it, that so we may be favoured to obtain its fulness in the end of time.

MEDITATION ON THE LORD'S PRAYER.

"OUR FATHER WHICH ART IN HEAVEN,"—Can we by the spirit of adoption call him, Father? For I think we are clearly told to this effect, that no man can call God, Father, but by the Spirit. If happily it be our

case that the Spirit itself beareth witness that we are his children, then we may proceed without dissimulation to say, "HALLOWED BE THY NAME;" and truly to put up the subsequent petitions, as, "THY KINGDOM COME"—desiring this more than all earthly possessions; "THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN,"—in all submission to the varied dispensations permitted by Infinite Wisdom in our probationary state; and thus maintaining harmony with his good pleasure, which measurably constitutes a heavenly state while here on earth; yet sensibly feeling the need we have to pray, "GIVE US THIS DAY OUR DAILY BREAD." Not merely that bread which our bodies want, but that bread which alone can sustain the soul alive unto him, let him give it in whatever portions or way he sees meet; that we may thereby experience its efficacy through faith, to keep the soul alive in famine, when he in unerring wisdom may see meet to deprive us for a season of all sensible consolation. For as there is a fully relying on him, even to adopting the language, "Though he slay me, yet will I trust in him," he will assuredly return in his own time, as with healing in his wings: enabling us also to crave, under a sense of our many transgressions, "FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US,"—thus leading to the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them;" bearing in mind the declaration of our blessed Lord, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." This is an awful sentence, to warn and guard against harbouring in our bosoms a breach of love one against another. How deeply are professing Christians called

upon to consider hereof; and in a very especial manner those of one and the same community or family; that so they may be engaged to keep in love, which is the fulfilling of the Law, praying, "LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL; FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOR EVER. AMEN." Oh! that the acknowledgment of the divine power of our holy Redeemer was so impressed on our minds, that we might each know in our own experience these expressions of Holy Writ, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee;" "They that trust in the Lord shall be as Mount Zion, that shall not be removed, but abideth for ever."

P. S.—It is to be feared that many are in the habit of repeating the Lord's Prayer, who think not of the importance of it, or of the several parts thereof. Is not this like to a speaking bird, which repeats words by rote without understanding their meaning? And may it not properly be classed with speaking idle words, for every one of which men must give an account in the day of judgment? How awful also to remember the third commandment, "Thou shalt not take the name of the Lord thy God in vain."

R. M. J.

Dublin, Eighth-month 6th, 1829.

First-month 19th, 1830.—O! Almighty Father, whose power alone can gather together thy people—they who have made covenant with thee by sacrifice,—be thou pleased to gather and sanctify the spirits of all these, howsoever situated, whether in companies appro-

priated as to time and place for professedly worshipping Thee, or scattered and separated from such causes of bodily indisposition as thou mayest see meet to dispense to them. O! in thy mercy gather the spirits of all such as these into oneness before thee. And in thy unlimited mercy spread the gathering influence of thy love over sea and land to bring souls unto thee, to serve and obey thee with united hearts! Hasten, if it be thy good pleasure, the day wherein all the kingdoms of the earth shall become the kingdoms of thee, thou Almighty Father, and of thy Christ; so, that in all places and every where incense and a pure offering may ascend up to Thee, who alone with the Son of thy love, our dear Redeemer, the Lamb immaculate, is worthy, worthy of all praise, dominion, and glory for ever and for evermore. Amen.

22nd.—ON sitting down this morning after Friends went to meeting, that, if so permitted, I might partake of the quiet with them, though separated outwardly, it occurred to me that the Most High is not confined to temples made with hands, neither is he worshipped with men's hands; yet many of us, I trust, are sensible that it is our incumbent duty to assemble with our friends for the purpose of worshipping Him at the appointed times and places if of ability to do so; but if disqualified by bodily indisposition, He will graciously condescend to look down upon us and meet with us in our separate apartments, if we humble ourselves and wait upon Him, the Source of all good, to receive the descendings of his love; and, whether the ministration be in judgment to our souls or otherwise, as his wisdom sees

meet, it will all be in mercy! Therefore let none, while in health, be negligent in the attendance of our religious meetings, but be careful to present their bodies a living sacrifice unto God, which is their reasonable service. Thus may we in our private retirement, as well as in more openly assembling with our friends, be favoured to experience that "they who wait upon the Lord shall renew their strength."

24th.—AGAIN refraining from going out to meeting from the state of the weather and having a cold, I was brought to consider whether I had sufficient cause for absenting myself from meeting; but thinking that my health claimed it, I remembered that we have not an high priest that cannot be touched with a sense of our infirmities—that he was made like us in all points yet without sin—that he remains with the Father for ever to make intercession for us, if we come with pure hearts before him!

Sixth-month 3rd.—"How long halt ye between two opinions?" It is an unprofitable thing, to say the least of it, for any to halt as betwixt two opinions. Nothing is gained thereby; but loss surely must ensue if a right choice is delayed or deferred; therefore did the prophet cry, "choose ye this day whom you will serve." Lest the sleep of death overtake any, may each of us be aroused to make our calling and election sure before we be called hence and are seen of men no more. Seeing that all things here, and especially precious time, is very uncertain, suffer not the present opportunity to pass over unimproved; for we shall have to give an

account for every opportunity afforded us where no subterfuge can avail. Oh then, may we be in earnest to do the day's work in the day-time, before the night come wherein no man can work availingly to the saving of his soul.

11th.—**SEEING** that man cannot save his brother, nor give to God a ransom for his friend, how should we each be engaged to do the work of the day before the coming of the night, wherein no man can work. This language of our blessed Lord presented to my mind this morning, "Take these things hence; make not my Father's house an house of merchandize." Labour, dear friends, to "take these things hence," for why should we be clogged or fettered from arising with the truth, or enfeebled in digging for the well-spring of life, whose waters can nourish up the soul to immortality. How then are we called on, the princes and the nobles with the people, to dig as with their staves in their hands, saying, "Spring up O well; sing ye to it!" May we awfully remember that when once the Master hath risen up and shut to the door, that it will be in vain to knock for an entrance, saying, "We have eaten and drunk in thy presence, and thou hast taught in our streets," the answer then being, "depart from me, I know you not!" Though toil and trouble attend our labouring to "take these things hence," may the encouraging language of the dear Redeemer be remembered; "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Third-month 3rd, 1831.—THE first eight years of my life was childhood; as the next eight years advanced beyond childhood, I fell into great evil; the next eight years was a time of merciful probation, wherein the gift of repentance was graciously given to restoration; and for the succeeding space of eight years, six times over, and nearly half of eight years, the privilege of joining my friends in monthly, quarterly, and yearly meetings has been allowed me; and for about twenty-two years, that of sitting in the select meeting. How shall I magnify the marvellous loving kindness of our God, for thus dealing with me, through the mediation and redeeming love of his beloved Son, Christ Jesus, our Lord, who laid down his precious life to save sinners, and who came to seek and to save that which was lost.—“They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.”

Tenth-month 7th.—“OFFER unto the Lord thanksgiving, and pay thy vows unto the Most High!” It is better to pay not having vowed, than to vow and not pay! Our duty is comprised in a few words or sentences, however it may diverge into various branches. “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” The first branch of justice then seems to be that of rendering unto the Most High his due, offering unto him the first fruits of all our increase: if we then come together in our meetings for worship under this preparation of heart, we may be favoured with the descending of divine

love on the altar thereof, to raise an incense and pure offering acceptable to the Lord, uniting our spirits before him to the acknowledgment that it was well for us to be there.

First-month 27th, 1832.—“OFFER unto the Lord thanksgiving, and pay thy vows unto the Most High.” But let us not presume to offer up the lame, the blind, the torn, or that which dieth of itself: none of these will find acceptance with *Him who is perfection* only! O then may we no longer make reserves, but freely offer up to Him that which is his due, even the first fruits of all our increase, both spiritual and temporal; for all are his! These things are more a heart-work than the conspicuous appearance of active works; consisting much in maintaining the exercise of preparedness of mind to be resigned to the divine will as it may be manifested, whether in meek quietude or otherwise, as wisdom seeth meet to direct; so that to maintain this preparedness of mind seems incumbent upon all; as we may remember that the servant who knew his master’s will and did it not, was to be beaten with many stripes;—that it was not only his not doing his master’s will that was his fault, but that he “*prepared not himself.*” Surely this is a very striking admonition!

28th.—WHILST the mental faculties are clear and vigorous, as in youth, the bodily powers should be kept, subserviently, in active usefulness; and not be suffered to dwindle into voluptuous ease, nor to become burdensome by a dependence on others for doing those necessary things for which they are furnished with

capacity by nature. A sense of indolence of disposition leads me to these reflections, as being one of the foes of my own house that I have to war with. And I would wish all my young friends to be duly sensible that as the regulating of the actions of the body should be subservient to the mind, so all should be subservient to the "excellent gift"—the breath of life breathed into our first parent by our great Creator, whereby he became a "living soul." The lesser functions, the superior faculties, as well as this highest gift, all come from the one Eternal Source; and as they are preserved in due order, do altogether harmonise to the praise of Him whose works are manifold and wonderful. And hereby—without dwindling into indolence—the exuberance of self-activity would be under the regulation of due order, heavenly order; as the poet writes,

"Order is heaven's first law."

Whilst then we may be led to see the beautiful order of creative power, may we be careful not to disturb this beautiful order by any selfish waywardness.

30th.—"MAKE use of time, while in your prime," is a maxim that I more and more see the excellence of, as I become less and less equal to exert myself. It is as we feel deprived of our possessions, whether our friends and relatives, or of property, or of health, or of any of our bodily powers and faculties, that we become sensible of the value of them! O, that our dear young friends would attend even to this maxim in a *right way*; it is worthy of their consideration to do as did one of the Prophets—to afflict his soul as at the river of Ahava—that he might find a right way for himself and for

his children, and for all his substance before the Lord ! Such an engagement of mind would be the means of leading into a plain path, where there would be no occasion of stumbling.

Second-month 1st.—THE watch-word to me this morning was a remembrance of that command of our blessed Saviour, “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

5th.—It is an unspeakable mercy not to be wholly forsaken of our God; and so long as we are endued with capacity for solid reflections, and that they spontaneously arise, it evinces that his mercy is not wholly withdrawn; but let us remember the awfulness of that declaration of the Most High, “My spirit shall not always strive with man, seeing that he is also flesh.” May we then not trifle with the visitations of his love, nor suffer them to pass away as the morning cloud and the early dew; for assuredly for all these, as well as for our thoughts, words, and actions, we shall be brought to judgment; especially we who avow our belief that there is no purgatory or place of repentance after death; but that “as death leaves us judgment finds us.” May each of us, then, duly consider what manner of people we ought to be; and, by divine grace, so walk in uprightness of conduct and conversation, as to glorify our Father which is in heaven.

8th.—JOB said, “I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore

I abhor myself, and repent in dust and ashes.”—David saith, “What is man, that thou art mindful of him? and the son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honour.” Thus saith the Lord, “Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.”

10th.—I HAVE wished that the indulgence I am now taking may not become an evil example; believing, as I long have done, that, when there is capacity for it, the due attendance of our religious meetings is, in every one of us, a prominent feature in our duty.

HEARING last night of people calling out “*glorious news*,” my mind turned on the words, thinking how little these and too many more understand the sublime anthem sung by the angels who appeared to the shepherds at Bethlehem, keeping watch over their flocks by night, on the advent of the Messiah. Many glory in strife, and triumph by force, not comprehending or becoming acquainted with the evangelical statement and prophecy so graciously fulfilled by his coming. Those who are willing to receive Him are favoured to know, that “Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire,” consuming selfish lusts and

whatsoever is opposed to the divine law written in the heart; also, that "unto us a child is born," &c. upon whose shoulders the government shall be. Were this known by living experience in the hearts of people generally, how would happiness increase, and harmony prevail in the earth.

HOWEVER easy, in the present day, the way is made for our going to meeting, the staying from it occasionally ought not to be a light thing to any of us; because it is an incumbent duty when life, health, and liberty are vouchsafed to us; for every duty will be found to be of weight and importance when weighed in the balance of the sanctuary, and brought before the tribunal of divine judgment and justice, which none of us shall finally escape. Then we shall be brought to understand with indubitable clearness, that not any thing, however esteemed small and trivial, is without weight and importance, so far as it obstructs us in our duty to that Omnipotent Power who gave us a being here, and from whom we derive all that we possess or can enjoy. O, then may each of us be wise in time by a humble walking before Him by whom actions and thoughts are weighed, that so we may have a hope for the blessed sentence of "well done," at the last!

25th.—BEING favoured with every necessary accommodation that is desirable, was there in me but the fulness of a grateful heart to Him from whom every good comes, then indeed would it be a blessing. I have thought of the rich man in the parable to whom it was

said, "Son, remember that thou in thy lifetime receiv-
edst thy good things," &c. O! that I may in mercy
escape such a sentence.

Third-month 7th.—To have the mind duly impressed
with a sense of the importance of the spirit being
in a state to meet Divine acceptance, would surely
have a regulating influence on the whole conduct in
thought, word, and deed, and tend to promote univer-
sal harmony, agreeably to the gracious design of our
great Creator, who formed man for a purpose of his
own glory.—"He that is slow to anger is better than
the mighty; and he that ruleth his spirit than he that
taketh a city." Seeing then that time is so very un-
certain to us all, the necessity of a continued exercise of
spirit to attain, and be preserved in an acceptable state,
is highly excellent, for "He's only fit to live, that's fit
to die."

11th.—I HAVE desired this morning for my dear
friends, in their assembling together, that they may
centre down to the pure gift in themselves, and,
though not personally with them, to be joined therein,
where each sitting as under his own vine, &c. none may
make them afraid; that so neither the commotions that
are abroad, nor the attacks of the enemy within, may
disturb their footing on that foundation which standeth
sure, and which none of the storms and assailments that
may beset can overthrow. Here, then, let us abide
with stedfastness, whereby we may, through allegiance
to Him who first loved us, be made conquerors, and ob-
tain the end of our calling, and have our election made

sure through the prevalence of our faith in Jesus Christ our Lord which giveth the victory: even as He triumphed over death, hell, and the grave, we may in the end be enabled to exclaim, "O! death, where is thy sting? O! grave, where is thy victory?"

18th.—"OFFER unto the Lord thanksgiving, and pay thy vows unto the Most High." If in the prudence that indeed dwells with wisdom, I go not to day to meeting, then may I hope that my refraining will not be marked as a sin before Him in whose hand are the issues of life and death, and also the springs of health—whose loving kindness is better than life, and whose countenance and favour is better than that of princes.

Seventh-month 11th.—THE heat of the weather may seem as a shelter or excuse for indolence in moving about to call on and see my friends; and something similar in keeping within, and shrinking from the cold, at a different season. But, while thus sitting alone, my mind often visits my friends; some particularly and individually, when, perhaps, if they think of me, are ready to conclude they are forgotten by me. But there is a secret intercourse subsisting in minds congenially bent, that we are not always sensible of. The intervention of things to which we are liable, in our course through life, obstructs this communication, as rubbish thrown into a stream interrupts its course, until the strength of the spring, from whence it issues, flows so strongly as to overcome or wash away the obstruction. The source of all power is *love*—is Divine love! then let us cultivate every capacity in us to keep near to it, that

we may partake of its enlivening, refreshing streams, to be enabled to surmount the obstacles and difficulties that obtrude in our path; that so qualification may be received to *overcome*, seeing that great and precious promises are given to those who overcome, through faith in Jesus Christ our Lord!—Rev. ii. 7, 17, 26; iii. 5, 12, 21.

First-month, 1833.—THE loss of natural sight, or vision, is a great privation to one who has long enjoyed it; yet time may measurably render it more easy, as custom reconciles us to other privations that befall us in our passage through life. But let us remember, that all the faculties we are endowed with by our all-beneficent Creator, are His gifts, lent to us, and that submission to his will without repining behoveth us, when in his wisdom he sees meet to remove any of them from us. I very much feel the gradual advance of the decay of sight; but what a mercy that the power of reflection is yet continued. How does this favour call upon me for a right use thereof, and that the tenor of my aspirations before the throne of grace be—“Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.”

From this gradual decay of sight, difficulty is increased in conveying to my friends sentiments that may arise, when not conveniently situated for oral or vocal communication by the ear. However, I am inclined now to attempt to put on paper some of what has been passing before me.

I have somewhere met the saying of a writer as thus:

“What is this world? Thy school, oh misery; and he who knows not this, knows nothing!” I would much more willingly adopt the words of the poet: “Sin brought death into the world, and all our woe.” The first I do not consider a safe or correct position, but one endangering an undue disgust of life—that life given us by our gracious Creator, for a wise and good purpose; and may be considered a school to learn by the discipline of His wisdom, the path to a better life. Let us, then, apply our hearts to receive instruction by the things which we suffer here, that we advance in the right way to obtain victory over *sin*, and be released from the *woe* attendant on every degree of it, by and through the means our all-bountiful Creator hath provided for our escape and redemption from the evils of fallen nature; and thus preserve us from being discomposed at trifles, or what are termed the cross occurrences of life. The Apostle tells us that, “tribulation worketh patience; patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts.” Then let us pause when cross events occur, and sometimes when very trivial ones are ready to raise discomposure in our minds, let us for a moment pause, and query with ourselves, has the divine love of Him whose right it is to rule and reign in us, the full possession of our hearts? or do some of these inferior things usurp a place there? Ah! I believe such an inquiry would have a profitable tendency to ourselves; for not any thing except divine love can smooth the rough places in our path through life, sweeten the bitters we may meet with, of whatsoever nature they be, enable us to bear and forbear with the mistakes

and infirmities of others, and bring us into a capacity to forgive, as we would desire to be forgiven of our heavenly Father; who sees us in all our varied states—without whom not a sparrow falleth to the ground, and by whom even the hairs of our head are numbered; who permitteth not our trials, greater or smaller, but for a wise and gracious purpose, that patience thereby may be exercised and have its perfect work; that so nothing may be lacking to bring us into obedience to His will, which is our sanctification and redemption from the evils of fallen nature. Let us not despair of overcoming all these by the assistance of His grace, which if honestly and sincerely sought for, will be found to be sufficient.

“By the works of the law shall no man be justified,” is, I think, expressed by the Apostle; as also, “the just shall live by faith.” Let us not be indolent in fulfilling the law laid down by Divine authority, neither let us rest therein; for it is not by any works of righteousness that we have done that God saveth us, but of his own free mercy, granted through faith in His Son our only Redeemer and Sanctifier: for without faith it is impossible to please God. Then may we not plume ourselves in doing the moral law, which we are debtors for; but let us seek possession of that faith which works by love to the purifying of the heart; and we need not enquire what faith is, being expressly told that it is “the substance of things hoped for, the evidence of things not seen.”

Second-month 19th.—THE Most High “dwelleth not in temples made with hands; neither is worshipped with men’s hands”; “and they that worship him, must worship him in spirit and in truth.” May we then, when collected in our meetings appointed for worship (or if by some occasional cause we be absent at such a time) have our minds turned to him, the Omnipresent One, who seeth in secret, and who will faithfully reward! And believing, as I do, that it is our reasonable service not to neglect the assembling of ourselves, as the manner of some is—I desire that no increase of negligence may be occasioned by my example in the present omission, for I would rather that it might be our case to provoke each other to love and to good works.

22nd.—“BLESSED be the Lord, who hath shewed me his marvellous kindness in a strong city,” were the expressions of David. O, then, may every one of the highly favoured people with whom I am in profession, who have been permitted this glorious sight, lose not their hold of an inheritance herein, by being unfaithful to the testimonies of truth, or suffering their minds to be diverted from holding fast that which they have, that no man may take their crown.

Fifth-month 29th.—ON hearing this morning that a proposition to the London Yearly Meeting for removing the prohibition to first cousins marrying was laid aside, my heart said within me, Oh! that the body of this once highly favoured religious society, (however indi-

viduals may dissent), may have, with becoming dignity and solid firmness, decided against such innovation! Ah! is the ground changed upon which our Society was founded, and its institutions and regulations established? May some minds be carefully impressed with caution against removing ancient land-marks! And as to accommodating *some* individuals that they lose not their membership, can it be consistent for the body to yield and give sanction to irregularity? Rather let the watchful care of guardianship over the beloved youth, be tenderly and wisely exercised, to preserve their minds from the wanderings of nature, and without harshness or severity, endeavour to have them preserved within the "garden enclosed."

Sixth-month 7th.—"MANY are the afflictions of the righteous, but the Lord delivereth him out of them all." How encouraging is this assurance to persevere in the path of righteousness. May we then not sink in the day of depression, but trusting in the shield of faith, abide till the darkness pass away, and the returning rays of mercy and goodness brighten the path, so that there may be a going cheerily on the way. Somewhat after this sort was passing in my mind to day in meeting, and perhaps might not have been unseasonable for the hearing of some present; but I feared there was not evidence of sufficient clearness for me to attempt the expression of it; having previously remembered that "The preparations of the heart in man, and the answer of the tongue, is from the Lord," and not of himself; so under this impression I kept silence, and hope that condemnation is not attached to me.

13th.—If in the incidental occurrences and little perplexities of life, we maintain an honest desire to bear what we meet with, either small or great, for Christ's sake, it would make these things pass easier. We should experience that great promise, that "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

14th.—JERUSALEM is a quiet habitation; not one of its cords shall be broken, or its stakes removed. How precious the feeling to be able to say, "quietness as a canopy covers my mind." May we be engaged to seek after a state like this, not only in our meetings for worship, but in our daily walk, keeping in remembrance the caution of that faithful labourer in the gospel, John Woolman, viz.: "Remember, O my soul, the quietude that dwells in those in whom Christ governs, and in all thy proceedings seek after it." The experimental seeking after this would tend to smooth the path of life, and ensure that peace which the world cannot give. "In patience possess ye your souls," is a sacred injunction.

Seventh-month 5th.—"THERE is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." There are right hand errors, and left hand errors. What need, then, for watchfulness to guard against them! My day of sins of commission may be very much passed

over, but it is to be feared the omissions are yet chargeable on me; though perhaps I shall not now specify two which occurred lately, but go on to say, "The *life* is more than meat, and the body is more than raiment." Well, then, may we be engaged earnestly to keep near to Him who is the resurrection and the life, that so we may more abundantly partake thereof. He who feeds the ravens and clothes the lilies, and who created us for a purpose of his own glory, will sustain us under whatever privations he, in his wisdom, permits us to be tried with, as our dependence is placed on him. If we obey the sacred command, "Seek first the kingdom of God, and his righteousness," his promise will not fail; all things needful shall be added. For, look at the nations, and see whoever trusted in the Lord and was confounded, or whoever abode in his fear and was forsaken? "I have been young," said the royal psalmist, "and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread;" therefore wait upon the Lord, and be of good courage. Notwithstanding my many past and later unworthinesses and deviations from the path of purity, surely mercy and truth have so followed me, as even yet to raise a hope of obtaining an admittance into one of those mansions prepared for the righteous for ever to dwell in, if there still be diligence in the evening of my day to hold on in the way; but the Lord alone must have the glory of His own works for ever!

Eighth-month 7th.—HAVING returned this day week from a visit of friendship to a dear friend who was ill,

and having since, in a few instances, gone with some of the friends on the meeting's appointment, and this morning meditating a little, the commandment was brought to my remembrance, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." This is an awful consideration, if I have been uttering good words to others with lips unhallowed and an unsanctified heart. The deceitfulness of the human heart is so great, I have remembered the expression of a friend thus, "O the iniquity of our holy things." Surely there is need for me deeply to remember this, that so I may be redeemed from guilt in this respect!

Tenth-month 16th.—To have our final portion with the hypocrites is a most awfully dreadful thought! how should it arouse us into a close searching of heart—an examination into our conduct, and the motives of our actions—to see whether we are acting consistently with our profession, though we may not intentionally practice deceit; yet what better are we than hypocrites if our conduct be in contrariety with the teachings of the principle of our religious profession. As thoughts like these at times arise in my mind, I almost fear to disclose them, lest I be found passing judgment on myself; lest I be as one who says to a brother or a sister, "let me pull out the mote out of thine eye," and perceive not the beam that is in my own. If indeed the general tenor of our hearts be a sensibility of the omnipresence of the Divine Being, desiring not to conceal ought from Him, (which indeed is impossible), but rather disposed to breathe a language like that of "Search me and try if there be

any wicked way in me, and lead me in the way everlasting," then shall we not be chargeable with the abominable crime of hypocrisy: but ah! what constant care is necessary over ourselves, seeing that it is declared that "The heart is deceitful above all things;" and surely for this did our ever-blessed Redeemer leave the injunction, "What I say unto one, I say unto all, watch."

18th.—"Wo is me that I dwell in Mesech, and sojourn in the tents of Kedar." May no soul sink unprofitably under such gloomy feelings, but retaining the shield of faith, be enabled to stand through the night season. As in the natural order of creation, so in the spiritual, winter and summer, day and night, succeed each other; and the servants of the Lord, who stand in the night in the house of the Lord, are enabled to praise him as the morning light approaches to gladden their hearts! "Now faith is the substance of things hoped for, the evidence of things not seen," for the things that are seen are temporal and pass away, but the things that are invisible are eternal. Then let us raise our views, and have our affections placed on things that are above, that so we may not be too much moved by the trials of the present time, nor allow our minds to be discomposed by things that are unworthy to occupy them, and are indeed but trifles in comparison with those which are invisible and eternal.

Twelfth-month 19th.—METHOUGHT in returning from the youths' meeting to day that I was refreshed, and felt

no condemnation for keeping silence therein, though some matter passed before my mind. The present is a juncture when there is much need to be careful not to offer anything that has not evidently the Master's stamp upon it; for, "dead flies cause the ointment of the apothecary to send forth a stinking savour." The meeting was, to my apprehension, favoured with a degree of solemnity, and communications were delivered in gospel love, and under its power and authority, and something of very awful denunciation revived against a disobedient state of mind, for those who are in such a state to ponder upon; and a desire has been raised in me, that not any who were favoured in this meeting to-day, with some touches or sense of divine love in their hearts, and an awakening to a sense of their duty, may let it pass away as the morning cloud, lest, in the great day of account, it may prove a burthen greater than they can bear.

Second-month 20th, 1834.—It is my desire that it may be with humble reverence I use the expression, that "goodness and mercy have followed me all the days of my life," (even when I forsook and strayed from the right way), still seeking to bring me back to repentance and a renewal of life consistent with our Christian profession. Marvellous condescension of our heavenly Father through our Lord Jesus Christ! to restore to a state wherein the hope of admittance to "dwell in the house of the Lord for ever"—is mercifully granted. These are the offers of redeeming love to poor man for the salvation of his immortal soul! "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children

of men!" But we only truly praise him when we live in obedience to his divine law written in the heart, with which the outward written law, expressed by our dear Redeemer, as recorded in the 5th, 6th and 7th chapters of Matthew, is in accordance; for it is his own works only that can praise him, and not any invention of man; and then the sacred language, "whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God," comes to be understood; for "it is not in man that walketh to direct his steps," but "the steps of a good man are ordered by the Lord."

Fifth-month 3rd.—To know that our Redeemer lives, and because He lives we live also, is a knowledge infinitely more precious than any acquirement of arts and sciences, or any polish worldly wisdom can give. O that it was more individually sought after amongst us as a people than, it is to be feared, is the case! how would it have preserved from causes of the mournful complaint, that "blindness in part hath happened to Israel." Ah, would not our righteousness more evidently go forth with brightness, and our salvation as a lamp that burneth. The want of keeping near enough to the root of life in a season of ease, opened the way for luxuries and various things to creep in, that dim the brightness that shone upon our early predecessors, and assuredly was designed to increase to the praise of Him to whom it wholly belongs! Any assimilation with the spirit of the world in manners, maxims, or customs, will ever have a tendency to mar the glory which the Lord designs for his people. Our gracious heavenly Father,

by the lips of whose Son we are told, that "strait is the gate and narrow is the way, which leadeth unto life," knoweth our frame, and as a tender father pitieth his children, so he pitieth us: he does not bind us up from all social intercourse, if it be carried on in his fear: for, "they that feared the Lord spake often one to another," &c. In our private and intimate circles the influence of this fear would sweeten our enjoyment, and limit our conversation from an undue extent. A practice which has been much fallen into, and is grievous to some lowly mourners who wish the prosperity of Zion, (some such being in condescending mercy preserved), is that of large companies, collected on occasion of and after marriage, by way of respect to the parties, and is too often held on in rounds of formal visiting, with nicety of entertainment and unnecessary expense beyond real comfort, and leading to a dissipation of the mind from the proper purposes of life! Ah! dear friends, let not custom have sway over your better understanding, but yield to the renovating power that would loose your necks from all its bands, and enable you to experience the truth to set you free, that so you may be free indeed. Parents, mothers, and heads of families, who may have in degree been brought into this bondage, I would that now there may be an earnest seeking to that grace which is sufficient; that being led by your virtuous example, our "sons may be as plants grown up in their youth, and our daughters as corner stones polished after the similitude of a palace."

Seventh-month 3rd.—UNDER the persuasion that heaven is the summit of happiness, and with the assurance that we have, from the highest authority, that “The kingdom of heaven is within you,” surely wisdom points out to us to use all diligence to secure an inheritance therein to all eternity; and that we should not suffer inferior things to engross or divert us from securing this truly permanent blessing which our merciful Creator, through the efficacy of our ever blessed Redeemer, has designed for his intelligent rational creature, man, as we come to have not only our actions, but our thoughts also, brought into captivity to the obedience of Christ. O, then, put away trifling pursuits; and while the hands are employed in our lawful outward engagements, let our minds be turned to our heavenly Father, whose bountiful hand withholdeth not that which is needful for those whose chief bent of mind is to love him above all—to serve and obey him with sincerity of heart.

9th—ALTHOUGH a certain writer says, “books are but tedious dullness, formal friends,” I think the use of them, rightly chosen, is a great advantage, a great privilege to the solitary who have leisure and capacity to peruse them; and that the freedom of the press is really valuable, though I have heard it inquired whether there was not more injury sustained by the diffusion of books of an evil nature, than benefit received by those of an improving and instructive kind; but much as those of an evil tendency may have prevailed in the world, I think the suppression of the whole would be a deplorable loss. Then, while we

cannot extirpate those that are objectionable, let each rational mind consider the parable of the tares and the wheat; and let none feed upon the tares, but, with the discrimination of a good understanding, use only the wheat, the sound wholesome productions, that they may escape those disorders which unwholesome food produces.

10th.—“GIVE an account of thy stewardship, for thou mayest be no longer steward.” What an awfully-sounding message this is, and not one of us knows how soon it may be sounded to us. O, then, what need have we daily to look into our accounts, to see if they stand fair to be laid before the Judge of quick and dead, should the ir retrievable summons be, as at an unexpected moment, sounded in our ears. What a mighty claim upon us to put this query impartially to ourselves—“How much owest thou unto thy Lord,” and do I owe aught to any man but love? Were I diligent enough in keeping these things in view, the fulness of that peace which flows like a river, would be my experience; and surely the due consideration of our latter end should not bring gloominess to the mind which looks toward it with an eye of faith, redeeming love being a passport to a better and more enduring inheritance than any thing that this world can afford!

17th.—“SOME men’s sins are open beforehand, going before to judgment; and some men they follow after.” Happy experience for the former, seeing that *all* must appear before the judgment seat of Christ to receive the final sentence, according to the deeds done in the

body! "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Were it not for remembrances like these, my existence would at times be insupportable, when the remembrance of the flagrantcy of my guilt, with all the mixture of evil complicated in it, recurs to my recollection;—and seeing that forgiveness has been so graciously extended to me, as to be brought to know the mercy expressed, I think, in some part of Ezekiel, to this effect, that when there is wholly a turning away from a sin and repenting thereof, it shall not be so much as mentioned again to the individual; yet alas! I fear my heart is not thus enough humbled into tenderness for transgressors who fall into the service of the enemy in somewhat of a similar way. My heart does indeed feel a degree of tenderness toward the daughter of ————, and sympathy in that she in measure sees that she has done wrong. Oh, this is the mercy of our heavenly Father, that has not yet suffered her to fall into obstinate hardness: and O! that she may dwell under the humiliating feelings that have measurably touched her mind; then shall she be brought to know the judgment of the Lord laid on the transgressing nature in her, and experience mercy to be mixed therewith.

Methinks I may say that goodness and mercy have followed me all the days of my life, in that I was not left to perish in my iniquity when I went astray in my youth, and did not keep near to the heavenly Guide, that would have preserved my steps from sliding; but, in marvellous condescension He raised me out of the pit into which I had fallen. "Oh that men would

praise the Lord for his goodness, and for his wonderful works to the children of men!"

I BELIEVE it is well not to let any surmountable cause prevent our attending all our religious meetings regularly, nor even omit one occasionally. Although, from various causes, the mind may not be in so calm a state as would be desirable for the solemn purpose of worship, by reason of giving way to the fluctuation of things around us, I was ready to say, why do we not feel the precious influence of the Holy Spirit to spread over us, if we believe the indubitable language of the Saviour, "Where two or three are gathered together in my name, there am I in the midst of them!" This applies equally to the few as to the many: then it is necessary that we individually endeavour to have our minds solemnized in waiting upon Him from whom every good gift cometh, who, though in his inscrutable wisdom he may see meet for a season to hide his face, will in his own time, which is ever the best, revisit the souls of those whose dependence is only on him, and whose love toward Him is sincere, rewarding them with refreshment from his fountain of inexhaustible love and mercy. Oh, that it might be our increasing care to keep near to Him.

20th.—"WITH the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." As I cannot see to read, let me endeavour to write some of that which recurs to my mind. I think we are told that, in the Lord's presence there is fulness of joy, and at his right hand there are pleasures

for evermore. If this be received as truth, and effectually believed in, would it not have a sure tendency to prepare our minds individually, in coming to our religious meetings, for a state wherein we might hope for the descendings of heavenly influence to enable us to perform that worship aright, for which we profess to meet; and hereby the Lord's power would not be obstructed in arising to scatter his and our enemies of indolence of mind and wandering thoughts, so that we should be refreshed together, and the time of the meeting would not be tiresome to any, but prove a season of rejoicing and thanksgiving; giving an experience of the verity of our blessed Redeemer's words, "Where two or three are gathered together in my name, there am I in the midst of them." Then, may the few be encouraged to trust in the holy name, and endeavour that these considerations be retained out of meetings also, as they would tend to the beneficial effect of an exercise for removing all "superfluity of naughtiness" from our general conduct and conversation; preserving us in a state for receiving with meekness continual supplies of the ingrafted word, which is able to save our souls, and enable us to fulfil the divine command, "let your lights so shine before men," &c. But we are weak, we are frail, and great is our imbecility, entailed on us through the fall; but let it be with reverence remembered, that help is laid upon one that is mighty, and that though in Adam all die, in Christ are all made alive. O then let not any of us be so unwise as to retard the glorious work designed for us by an all-gracious merciful Father, by an opposition of our wills to his blessed and holy will, which is our sanctification.

30th—RECOLLECTING this evening that I had not seen — — — since the day he was openly rebuked, I do not think it a sufficient cause of his not attending meeting, and especially as he had before been let to know that his speaking there was not acceptable to friends, but his sitting in silence none could object to. Methinks I said on this occasion, as on some former ones, that “open rebuke is better than secret love.” And now another portion of scripture comes to my remembrance, viz.—“let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil that shall not break my head.” I esteem the friend who spoke at his appearance that day to be as sincerely desirous to do right, and his conduct and conversation as far removed from unrighteousness, as any I know. But should any of us be smitten by one of a contrary character, let us examine how far we are endeavouring to be of the spirit of Him who bore the contradiction of sinners for our sakes. It is a fearful thing to touch the Lord’s work with defiled hands, or daub with untempered mortar.

Eighth-month 2nd.—OH! all gracious and merciful one, be thou pleased to replenish my soul with thy love, and enrich me with thy grace; these make truly rich under every privation, and without them all worldly things are truly of no value!

“Riches that the world bestows,
She can take and I can loose.”

It is good for each of us to remember that we are accountable, not only for our words and actions, but even also for the motives of them, unto Him who is

judge of both quick and dead, and from whom nothing can be concealed; and we are also measurably accountable, one to another, as fellow-mortals, to fill up the relative duties of life, that so harmony in the whole human family may prevail; were this more individually attended to, it would tend much to the promotion of happiness among mankind. Who is happy? In proportion to our obedience to the divine law manifested to us, so is our happiness—herein consists a most important secret in life.

26th.—FEELING great mental stupor this day, I thought that a breathless body, to which I seemed like, was a melancholy object; and it came to my remembrance that there was such a passage as, “The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live!” But, oh! I seem insensible to the sound thereof, and, like the breathless corpse, only fit to be removed out of sight. Thus are some of my cogitations convincing me that I am still in a state of existence, and therein called upon to “wait all the days of my appointed time till my change come.” Then what need have I to seek for a capacity to pray, instead of taking up the language of the lazy and unfaithful steward, “I cannot dig; to beg I am ashamed;” remembering that it is declared by the Most High, that he “giveth power to the faint, and to them that have no might he increaseth strength,” even to those whose dependence is on him alone.

30th—“FEAR God, and keep his commandments, for this is the whole duty of man.” How widely compre-

hensive are these few expressions; entering into every minutiae of our lives, claiming an indelible impression on our minds.

How imperfect are mortals! and great is their imperfection in the want of willingness to make due allowance for others.

“The law of the Lord is perfect, converting the soul;” it is a perfect law, lacking nothing in our civil, relative, or social duties; by adherence and obedience thereunto the soul is established in righteousness.

The Lord’s goodness is ancient and new, even hovering over us, a people called upon to show forth his praise. Oh! that there was more generally amongst us a bowing to his name and power revealed in the secret of the heart; then I believe his glory would be conspicuous in our assemblies as in ancient days; and in obedience thereunto would our light shine among men, in our conduct and conversation and intercourse with them, that they, beholding it, should have to glorify our Father which is in heaven; and that even through us light would shine forth unto the Gentiles, and to those afar off.

Whilst we are attentive to things comparable to that of the tithe of mint, anise and cummin, may we also remember the weightier matters of the law, of which mercy is one; and remember the apostle’s recommendation—“we then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” Open thy mouth for the dumb in the cause of all such as are appointed to destruction; “open thy mouth, judge righteously, and plead the cause of the poor and needy.”

Lady Guion, when solitarily imprisoned, could sing

sweetly to her God. Shall any of us, in this enlightened age, who have the advantages of increased light and knowledge, fall short (even under afflictions) of her who dwelt among a people surrounded with mists and prejudices. The Most High, who seeth not as man seeth, looketh at the heart.

Ninth-month 11th.—“**BLESSED** are the pure in heart, for they shall see God;” therefore it is that we are called to come out of the mixture, that so we may become partakers of this heavenly blessing while in the present life, which is but of short duration to the longest liver; for, as “the wages of sin is death,” so “the gift of God is eternal life;” a measure and manifestation of this precious gift being given unto every one to profit withal. Then let us turn unto it with earnestness of soul, that we may experimentally know for ourselves individually “the promise of the life that now is, and of that which is to come;” and in obtaining this promise through Jesus Christ our Redeemer, endeavour to purify ourselves as he is pure, and be set free from the entanglements that have retarded us from a progress in the simplicity of the blessed Truth as it is in Jesus.

Eleventh-month 1st.—“**REMEMBER** now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.” This portion of the sacred records I can feelingly recommend to the attention of all my young friends, from an early period of childhood

to riper years. This, in my now advanced age, (being three months entered into my 80th year,) I can impressively recommend, believing that a due remembrance of our great Creator at every period of life, by every class and rank, is an assured means to preserve us from evil, that it may not grieve us. Thus we may read of Jabez, who after this manner petitioned our Lord, his Creator: "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!" and we are informed that "God granted him that which he requested." It is observable also, that "Jabez was more honourable than his brethren." "Them that honour me," saith the Most High, "I will honour." Let me not think, then, that there is any virtue in taking no pleasure in things that were gratifying and delightful in former years, the relish for them being gone; but it is for those in younger years, who have capacity to enjoy the objects of sense, to exercise the remembrance of their Creator—to be limited by his holy direction in the secret of their own minds—to take up the cross even in small things; thus practising virtue.

Third-month 3rd, 1835.—"ONE link in the chain being wanting, the whole is defective." This is consonant with "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Early in life I was guilty of a heavy breach of the moral law; but a merciful God gave sense and repentance, yea, repentance that was acceptable to Him and to my friends, unto which this seal from Him was added,

“But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed, they shall not be mentioned unto him.” How marvellously has this been verified to me! But have I been enough humbled in gratitude at all times for this great and unmerited favour? O how great is the loving kindness of the Lord, in thus condescending to regard the workmanship of His hand! to raise from the degradation that was self incurred, and to restore to His favour and into His family, by the redeeming power of matchless love, through the purifying virtue of His Son, the Lamb immaculate, slain from the foundation of the world for the sins of the people.

Fifth-month 9th.—IN taking a retrospective view of my life, to which sometimes I have been led, but lately, more to take in the whole from an early period, the parable of the prodigal son has been brought to my view. “A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living:”—it was enough, it would have been enough to sustain and support him, and make him comfortable in life, if he had used it rightly. And thus am I sensible that in early life there was dispensed to me that which would have been sufficient to have sustained, preserved, and enabled me to avoid all evil, and to have enjoyed the good to my comfort through life, had I attended to and used it rightly; but, like this unwise and undutiful son, the portion of divine grace given for

salvation, was not occupied as it ought to have been, and the consequence was sorrowful. Though thus rebellious against the Father's mercy, he permitted a feeling of the lost estate the poor creature had plunged himself into, which raised a remembrance of the Father's bountiful house, and inclined the heart to humble itself in seeking to return, saying, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants." O the condescension of the Father! he beheld him yet a great way off, and was ready to meet him cordially when he came near. How far beyond the power of words to convey has my experience thus been! how have I now to sing of His judgments and of His mercies! though I have fallen very short, even since being made partaker of His mercy, of rendering to Him the glory due to His name. Therefore let all fear and tremble before Him who is great and marvellous, just and true in all His ways—the King of saints who doeth wonders. And oh, let none presume upon His mercy and great condescension, but let the offering of an early sacrifice arise from the youthful heart; for in this would He delight. Let not the young in years trifle with saving grace,—with redeeming love,—and so deprive themselves of the consolations, the enriching consolations that would follow from a dedication of their wills to him whose will is our perfect redemption and sanctification.

EXTRACTS FROM LETTERS.

Extracts from Letters to Wm. Rickman, a friend with whom, at one time, she was engaged in religious service in her native city.

Third-month, 1827.

MUCH need is there for our elders to be deeply engaged in digging with their staves in their hands, and to pray for an increase, not only of the nomination, but for the spirit of eldership, both for capacity to discern, rightly to nurse the children and cherish the right birth judiciously, to encourage and to restrain as need requires.

Second-month 14th, 1828.

It is now nearly a year since thou came last amongst us; well may I retrospect it and that with thankfulness, in the allotment that fell upon me; that I trust I was preserved so far as I went with thee, from being a clog upon thee, or hurting the cause thou wast engaged in,—a mercy claiming deep and humble thankfulness. I am ready to think that it would not be so easy for me to go about as last year, but it is said a willing mind is

half the work. As age increases and ability of body declines, we have not a hard master seeking to reap where He has not sown; what a mercy!

Tenth-month 23rd, 1828.

UNCERTAINTY is marked on our views in many respects, and death comes in to shade and interrupt the enjoyments of some of the pleasant pictures of this life, and it is wisely ordered so no doubt, that we may be more and more weaned from undue attachment even to lawful things. Thus does the Almighty Ruler of the universe deal with his creatures for their good; and as in mercy they become sensible of his gracious purposes toward them, acquiescence is attained to receive the cup, however bitter its contents, and drink it as without murmuring, yea, rather with thankfulness for His dispensations, however opposed to the natural desire. Well now, dear friend, may I not say it is admirably marvellous, thy being supported through thy late journey and its attendant exercises, at thy advanced period of life, and of bodily frame not at any time very robust and strong: who that is of a sensitive mind would not praise Him for His wonderful works to the children of men? but surely the sweet reward of consoling peace is ample amends for every act of dedication, as thou art favoured to know. I have sometimes thought, after the sweet enjoyment of communication and converse with choice friends, of the woe pronounced on those who have their consolation in this world; but I remember that Job Scott speaks of "the consolations of time and the blessings of eternity;" this kind of consolation gra-

ciously given in present time, wherein is solid foundation of humble hope for the blessing of eternity, when this mortal frame is dissolved. I have thankfully to acknowledge, that while, as it is apprehended, much turmoil and uneasiness disquiet a portion of the people in this land, I am kept as in the shelter where, as it were, the noise of clamour does not reach me to disturb my peace, and I am measurably assured that whatever may be permitted as to the outward, nothing can harm those who keep within the safe limitation, in which is perfect safety.

Tenth-month 21st, 1829.

THY letter of Eighth-month 6th intimated that thou hadst the expectation of soon leaving home on an embassy then before thee, from which, understanding thou hast returned, I wish to salute thee, desiring for myself a renewal of capacity to thank the Preserver of men, for thy safety in getting through, and returning to the bosom of thy family and friends: surely it may be said, how marvellous is the loving kindness of the Lord, in bringing His servants through the service He sets before them; faithless though I be, yet I dare not believe that any ever trusted in Him and was confounded, or abode in His fear and was forsaken. The return of dear T. Shillitoe from his late arduous travels, is a fresh cause for thankfulness and encouragement to the feeble-minded; and the continued extension of the Heavenly Shepherd's care is eminently great in sending messenger after messenger to us, that the strayed sheep may be gathered, and that those sheep which are not of this fold, may be

gathered into the one sheepfold and under the one shepherd.

Third-month 9th, 1832.

WHILE remaining inhabitants of these frail tabernacles, it affords satisfaction to hold converse with those to whom, by a sweet union of spirit, we may at seasons be favoured to feel the harmonizing influence of that love which changeth not, uniting in the bond of peace though outwardly separated as to person, so that while capacity remains for interchange of expression in this way as a token of remembrance, it is to be valued; but my qualification for much worthy thy attention is very small, being still a dwarf, and as such, unfit to approach the sanctuary, and scarcely fit to crave the prayers of those who are gifted with the spirit of supplication; but the freedom with which I have had liberty of communication in some past times a little encourages me now to address thee. But what can I say in these awfully eventful times; I think there is a passage thus: "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it." But, alas, it is to be feared, that many who might be made wise unto salvation, by observing the Lord's hand at work in the signs of the times, are withstanding His gracious designs, by their unwillingness to have their eyes anointed with the heavenly eye-salve, and so are retarding the fulfilment of those gracious promises, of which it is prophesied (Oh, that our faith may remain unmoved), that they shall ultimately prevail, though they come to pass through things more

terrible even than we have yet known, in His ever enduring righteousness.

Fourth-month 8rd, 1832.

THY valuable letter was truly acceptable, affording a fresh proof that though the bodily frame be on the decline, the enlivening influence of that love which goes beyond the boundaries of time, not only remains undiminished, but is rather in a growing state, towards the fulness of the stature it was designed for, when the present probationary state comes to its final period; till this arrives no doubt a state of warfare, of difficulty, and of doubting may be our lot; but as even a grain is vouchsafed of that precious faith, which is the substance of things hoped for, the evidence of things not seen, we shall, in holding fast thereby, be enabled to hope to the end, wherein is the crown of all. Time cannot long remain with us; but while capacity for communication is continued, the exercise of it thus is a solace until we may (if in unmerited mercy it be so permitted) drop into the immensity of eternal union with the spirits of those whose rejoicing is with the Father and with His Son Christ Jesus for ever. O, how far such a hope transcends the finely fabricated schemes of the most lofty speculatists: high as some of these may soar, I have no doubt that such must descend, yea, it may be precipitately into a dark abyss.

Fifth-month 21st, 1832.

THY last, dated 5th inst., reached me I think on the 10th, and it was pleasant to me to see thy hand writing

again: the mournful intelligence it contained claimed my sympathy; I hope thou mayst have been enabled to reach London this morning and joined with friends at the first sitting of the select meeting, under the persuasion, as I am, that, notwithstanding the sore feeling of thy late great privation, knowing Him in whom thou hast hitherto trusted, thou canst reverently adopt, in thy measure, the language of Job: "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." She, thy dear companion, having stepped but a little before thee, and entered into one of those mansions which our Holy Redeemer told his followers were in his Father's house, and that he went before to prepare a place for them; thou wilt, in acquiescent confidence, be supported to wait thy appointed time till thy change come. Consolations are mercifully afforded under trying circumstances, and though stripped in one point and a very close one too, yet having thy two daughters is a favour, so that the language of the royal Psalmist occurs to me: "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings." What a pity that mortals should let go their confidence; but that we are poor frail creatures, experience often shows some of us. When the sweetening influence of such language as the anthem sung by the angels, when they announced to the shepherds the birth of the Messiah, appears in the dedicated servants of a crucified Lord, then may be taken up another portion of scripture, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c.

Eleventh-month 7th, 1832.

WITH thee, my truly valued friend, I wish to escape insolvency; but the failure in my sight is so increased, that I fear I must give up the use of the pen, and the enjoyment of reading the communications of my friends, and this seems a great privation; but as all our gifts are from the fountain of all-power and love, a state of resignation in this, and all other things, is needful for me still to seek the attainment of, while remaining in the present state of being, maintaining the struggle of hoping to the end, that, in mercy, peace may be obtained. I enjoy many good things notwithstanding my unworthiness, so that it seems ingratitude to complain of the natural cause of any of the faculties decaying; I hope I am only telling what I feel without murmuring; I wish to profit by thy communication; may I receive instruction so long as their is capability for it. I went to Anner Mills to see our aged friend Sarah Grubb; I had the privilege of her society and converse; I frequently sat at her bed side, and had much sweetness therein; her release was in great quiet; may I not say a mother in the church, and stedfast pillar therein, is removed. And though a pillar is removed here and a standard bearer there, yet surely the cause and testimony of truth will not be suffered to fall to the ground, for if many of the natural branches or children of the family, desert the cause, others will be raised up to support it; but a ray of hope springs up, that the labour bestowed will not be wholly lost; the Divine hand is turned in various ways, and I trust the good seed that has been visited and watered, will in many instances prosper to the praise of the good Husbandman.

Third-month 12th, 1833.

It was pleasant once more to hear from thy own pen, my dear and valued friend, that thou wast still alive in the body, and though under a sense of some dreariness of soul, yet not quite wearied out in the wilderness journey, but still moving about according to ability; though flatness possesses me almost to apathy to all that is good, yet I was ready to say, great is the mercy to have even a portion of faith left that may preserve from taking flight in the winter. We are favoured here with fresh renewing of gospel messengers, to stir up, water, culture and scatter the seed, which the great and good Husbandman continues to disseminate into the various soils of our hearts; but Oh! how great the return due, and how far short it falls; nevertheless a hope is raised for some. Many are the causes of mourning; but as this is unprofitable to dwell upon, may I keep a better prospect in view, be it ever so faint.

Fourth-month 25th, 1834.

WHEN many of the bodily powers lose their use, yet when the mental faculties are in a good degree preserved, what a privilege have the human race, though confined to the fire-side or the chamber, to be able to visit in mind our absent friends, however situated or circumstanced; herein man, poor, weak and worthless as he is, becomes exalted to a degree of dignity "a little lower than the angels," by this gift of capacity for mental intercourse with kindred spirits, if he wisely seeks for fellowship with the Father and with His Son Christ Jesus, and therein one with another; this is the

glorious privilege that raises man above all other created beings. But how am I running on,—I hope not in the style of rhapsody. Sitting this morning as unequal to the usual employments as heretofore, but a little quietness attending, I thought of an enquiry, “now what wait I for.” But Milton says, “Does God require day labour light denied? Though thousands at His bidding, post over sea and land, they also serve who only stand and wait.” But Oh! may I not lull myself too much at ease by remembering such consoling thoughts. We had a remarkable meeting on 5th day; dear Richard Burlingham has I trust a richly furnished sheaf in his bosom, for he, I fully believe, handled not the word deceitfully amongst us, but laboured with faithfulness and diligence in the extensive and arduous field set before him. ——— has lately married a first cousin; this is a grievous besetment and entanglement that has made sorrowful inroads amongst us of latter times: may it arouse some to more thoughtfulness who now see the inconsistency of giving way in this respect, and bring into a further consideration of the necessity of due attention in other respects, to be in all things more circumspect and attentive to the pure unerring light of truth, so that our camp, which has been too sadly defiled as with dead bodies, may be cleansed, and the accursed thing removed, that so this people may, agreeably to the gracious word, go forward.

Fifth-month 14th, 1834.

THAT thou feels growing weakness or decline of nature is no marvel; but though the casket verges to decay, the precious gift it encloses not diminishing in value, may

afford a rejoicing hope in due time of being set free from this mortal coil and becoming centered in full, perfect and undiminished glory. Under a deep and profound sense hereof, may not the apostle's expression of "Thanks be to God for his excellent gift," be adopted. May I, dear friend, thus salute thee, in expectation that again this may meet thee at the ensuing Yearly Meeting. Although it is a time calling peculiarly for friends to recur to ancient principles, to the true, the ancient foundation, there are those yet mercifully preserved who are measurably sensible of the weight and importance thereof; these I trust may be strengthened with a little strength, and helped from the sanctuary, and the exercise of their spirits prevailing, may tend to increase the capacity of such to stand faithfully in their lot, and be the help of those who may have to turn the battle to the gate in this day, when so much of a floating spirit is abroad, seeking new things.

Tenth-month 17th, 1835.

If so be the letter I pen be legible, it is merely from habit, scarcely seeing the marks I make on paper, still there remains a relish for the society of some of my valued friends, which, though shut out from general communication, I am sometimes favoured with a share of. What a favour, that though the body is confined within narrow limits, the mind may have a free capacious range. It seems pleasant to hear of thy still getting about; but mercy extends to every place, so that though things are at times very low, we should not suffer hope to be wholly lost.

Extracts from letters to Sarah Grubb of Anner Mills, who was long united in the bonds of religious fellowship with R. M. J.

Carlow, Twelfth-month 31st, 1804.

THE acceptable address of my valued friend, dated 12th instant, claims my acknowledgment, though it be little other than to confess some sense of my deficiency toward thee, at a time when thou had a just claim for the sympathy of a feeling mind; but sensible of little capacity, the degree that might have been expressed was, through this discouraging sensation withheld, and, it may be, not to my own profit: consolation, solid consolation we have not at command to hold out to our dearest friends, nor for ourselves in times of trial; yet I believe we may be qualified sometimes to throw in something like a cordial drop to sweeten the cup that may be handed. I had felt in some degree for thee on the occasion of one of the tenderest ties, and near connexions of nature, being separated in the course of the last few months; but this stroke was not unattended with consoling reflections on the part of the fair flower so early nipped away. Where sweetness results in the reflections that arise from the memory of the removed, such as I believe may be savoured from that of thy dear departed girl, it seems as a support to lean upon during the course of those days that may be allotted in following on to the period of uniting forever with the happily departed spirit. The loss of so amiable an example may be regretted, especially in a day when those of vanity abound, and the hedge of preservation is much set at nought, and trampled upon; but still

discouraging as things are, there are yet preserved those who trust with confidence, that the divine power is equal to His own work, and that He will in His own time effect it, and triumph over His enemies. The requisition at the close of thy letter, desiring to be assured of my health, struck me with some force, so tossed, so depressed has my mind for the most part been for a considerable time, so that I was ready to say, well, indeed, would it be for me, if my spiritual health was equal to that of my bodily, which latter, is a favour to be acknowledged, has been better for some months, than for a considerable time back. Coming to this Quarterly Meeting under great discouragement of mind, has not I think proved unprofitable, a grain or crumb of that nourishment being afforded which tends to keep the soul alive, even if it be no further than being made to see and admire that gracious hand, which still binds and keeps together our poor society, notwithstanding the scattering, dividing, rending spirit that has in various forms considerably entered our camp. He who bindeth the sweet influences of Arcturus, Orion, and the Pleiades, still causeth His sweetly binding influence to be felt by a remnant. Well, dear friend, I sat down very blank; but such as my pen run on, I have not restrained, wilt thou therefore accept it? I am going hence to Mountmelick, on a visit of friendship, for a few weeks; trials of various kinds visit all, so that if some of my friends have a share, it is no more than the common allotment of mortals. M. Sutton, a woman of integrity, who lives at the meeting-house there, with whom I have had a long friendship, has had the young woman, who lived with her a number of years, a

faithful servant and companion, severed from her by the stroke of the undeniable messenger. She died of a decline, but the honest innocent sweetness that attended her, rendered it comfortable to sit by her, so that her memory is sweet.

R. M. J.

Enniscoorthy, Sixth-month 27th, 1808.

THY acceptable lines met me here; I almost thought undeserved by me, though my last had not received a regular answer from thee; for had I followed the gentle monitor of my own mind, I should have saluted thee at a season which justly claimed sympathy; and thus by not diligently attending to small intimations, both in the way of epistolary communication to my friends, and perhaps other ways, I deprive myself of the consoling returns that might ensue, and thus protract the days of my poverty. But why do I expose myself thus, were it not that it feels as the casting it into the bosom of a mother? On hearing of your privation of that darling child, though a small loss in comparison of those valuable friends thy letter alludes to, one of whom was just then removed, my mind seemed directed to address thee, I was ready to question myself: why not immediately to its mother? But another day or two unfolded why it should be to thee, seeing she was laid on the bed of sickness, and thou had the chief burden to bear; and although I have the full persuasion that thou knowest well where to seek the supporting power, yet I confess it is not meet to withhold the inferior channels of consolation when the spring opens. S. B.,

his wife, and son Joseph, are here, dear Samuel and his wife seem increasingly disposed to submit the shoulder to the work. The removal of the righteous, or some of our upright pillars, has not altogether passed without being measurably laid to heart by a number; and as the power that raised and supported our faithful friends and predecessors gone before, there is a foundation to hope, notwithstanding the great discouragements of the day, that a succession will be preserved; and how lovely it is to behold a right succession in the right time.

R. M. J.

Dublin, Tenth-month 9th, 1820.

THE tokens of friendship and regard of which the chain I would willingly hope was strengthened "by that golden one let down from heaven," as some writer stiles the gospel, which makes permanent, not brittle, as some brilliant appearances which fancy weaves. If, then, I may be allowed to succeed in some degree to brighten, as it were, the chain by now addressing thee with my pen, it would be gratifying to meet with thee, and other dear friends, at your ensuing Quarterly Meeting at Waterford; or to see thee and thine at your own habitation, has something pleasant in the view, and to be assembled with a number of my friends if so be, to be united with them in that solemnity, as I trust it may be, and to partake of the favour of the company of such a valuable friend, and peculiarly gifted servant of the head of the church as Nathan Hunt, who is likely to be there, is no small object to incite, yet I trust it may be safe for me to rescind the attempt now per-

sonally, and, if enabled, to have some silent mental intercourse. In this there may be sympathy. Marvelously great are the dealings of our gracious Benefactor, who is still visiting us as a people, continuing to stretch forth His hand in various ways and visitations, turning and overturning, conveying the emphatic and expressive language in unutterable love and mercy. "I will yet plead with you, and with your children's children will I plead."

The lapse of time makes many changes in the face of things up and down; and in turning here and there, such of us as are still left inhabitants of the present state of being, have to feel the loss of sundry of our friends removed hence, and whose places here know them no more.

Our dear and valuable friend, Jane Williams, is often very poorly of late, and much on the decline; her granddaughter, Abigail, whom thou possibly may have heard of being poorly there, and whom her sister Elizabeth came to see, grows rather weaker; she may spend out some time, but there is no probability of her recovery, so that it is affecting to think that it seems doubtful whether the older or the younger may go first, but in both there is a consoling prospect of peace.

R. M. J.

Dublin, Fifth-month 21st, 1821.

I BELIEVE when the chain of friendship remains unbroken, or that its existence is on solid ground, that an occasional omission of visible token will not cause a breach, but that the chain will renew its brightening of

intercourse according to capacity. I am often very low as to best things, but not so to selfish grovelling feelings; to the natural effects of time on the bodily frame, the sensations of the animal part under the changes of season, the cold of winter, &c. &c., it is quick and lively in the sense thereof. To be able to follow in experience the lines of T. Ellwood—"The winter tree," &c. &c. &c., would be desirable in no small degree. The company of my friends cheered me not a little; the countenances of many, and the streams of gospel love which evidently flowed through some, contributed to recruit my spirits to such a degree, that at length I thought it would have been delightful once more to have gone across the water to partake with my friends in their largely collected body; but though there may be still much that is pleasant in the picture, it has not left the bitter regret of omitting a known duty. Awfully affecting is the removal of numbers of our dear friends, and some so suddenly too, as was that of J. Moore. The two younger men, Joseph Richardson and Joshua Peet more in the prime of life, and leaving young families, is cause of deep and solemn thought. There is concerning them a consoling hope, that the hand of mercy had been laid to a purifying effect on each; and that through the preparation thereof the work was effected whereby the end was peace. The release of Margaret Watson, Rathangan, was not to be regretted on her account; but her affectionately attentive and dutiful children seem to feel the stripping.

R. M. J.

Dublin, Seventh-month 13th, 1826.

I AM in thy debt for an acceptable letter, date 5th of last month; sometimes these debts are suffered to lie so long, that it may be feared the interest due exceeds the principal, and this tends to bankruptcy. I hope in the present instance it may not run to so ruinous an extent, so avail myself of the present opportunity to tell thee how dearly I prize thy communications and value the honest candour of thy sentiments so kindly offered me, and however I may have expressed myself, to say that I very much coincide with thy sentiments, being well-assured that it was on safe ground our early predecessors stepped in the promulgation of the doctrines they held forth to the world, and that imminent danger awaits a stepping off therefrom—that however some in succeeding ages vary in the mode of expression, it is only one foundation that standeth sure; but if the root of every plant be placed in the right soil, though they produce flowers and fruit, differing in taste and colour, may not all these be wholesome. It is truly gratifying to be remembered by thy valuable sister, Margaret Grubb; and according to my small capacity am disposed to offer a return. She is still, I apprehend, continued to her friends. To this doubtful mode of expression I am incited, seeing the great uncertainty of time so frequently evinced to us, an instance of which so lately occurred in Belfast in the case of Thomas Bell: the decease of Mary Leadbeater would be felt by her sister M. G., though it could not be supposed a surprise from the illness she had a long time laboured under, and there is consolation in the account of her peaceful state of mind.

16th. In the interval, since the foregoing was written, we have an account of the removal of another of our friends, Lydia Clibborn, which will be felt in the circle of her friends; yet let us not mourn for the dead, and especially for those in whose death there is hope, as there are causes existing which, until they be removed, have greater claim for it.

R. M. J.

Dublin, Ninth-month 15th, 1828.

I HAVE seen thy aged relative, M. H. this day; she seems better than last week. I think every day, though the cause of her recent sorrow is a source not yet dried up, it is only that power whose command the winds and the waves obey, that can assuage and calm the troubled emotions that arise in a mind inclined to quickness and irritation, as in degree is the temperament of hers, notwithstanding she possesses much stability and fortitude. I may say I continue in my now advancing years to find lessons of instruction, and cause of humbling, in being made sensible of the imbecility of my own state, and of human nature more generally, which, rightly understood, leads us to sympathy and fellow-feeling one for another, as we understand the afflictions of each, and come to the knowledge of them. If the germ of that precious love thy letter mentions was more cultivated in many hearts, and not supplanted, how would it tend to render this vale of tears as a paradise instead of a wilderness of briars and thorns? I feel a present desire that I may be encircled in this blessed enclosure, which is a strong barrier against the adversary, who

delights in enmity, and none of it is lawful for a Christian, save only the enmity with him, that enmity which the great Creator pronounced He would put between the seed of the serpent and the seed of the woman, who should bruise his head. What a gracious promise thus early to poor fallen man, that a Saviour, a Redeemer, should be raised up to him! What can the people mean who would seem to want to do away the veracity of the Scriptures! What better are they than* insane persons? I have suffered my pen to run on without premeditation; wilt thou excuse it? I am now reading a new publication of old matter, but rendered new by the influence that was upon the writer, viz.—“Memoirs of Francis Howgill, with extracts from his writings,” by James Backhouse: a paper given forth by F. H., pages 56, 57; how remarkable!

I have not heard any late account of the state of the family at Ackworth; the visitation of sickness there is awfully trying to those concerned. I had a letter from my old friend, Isabella Harris, dated from thence the 1st of Eighth-month, saying, if she lived till morning, she would have completed her 71st year; she had felt a little debt to the meetings there, and was likely to be a few weeks there, and there-away. She did not mention the sickness, though I understand it had begun at the time of the general meeting there; she says it was a favoured time, and that they had the company of Wm. Flanner, and several friends interested for the good cause, from distant parts of the land. I

* Yea, far more are they to be deplored than those, inasmuch, as they must have been long sinning against conviction, before arriving at this state of awful unbelief.

understand that my valued aged friend, Wm. Rickman, also was there. He too is green in old age, not rusting out. Well, some of these are pleasant things to hear of, as a little intermixture in our cup! The state of things in different places amongst us, is indeed low; the select meetings very small. It was remarkably so at our last at Enniscorthy. One upright pillar, as I may call Nathaniel Williams, proposed therein some friends visiting that meeting, belonging to Edenderry, and offered himself, and to accompany him, poor I was added.

R. M. J.

Dublin, Third-month 7th, 1829.

I SAW our aged friend M. H. this day. She still reads a little in her large Testament, but not as easily as heretofore. Some advance gradually to the close of time, while others are taken more early, and at a shorter period. To some of us yet remaining, it seems a remarkable time, not only in other circumstances, but in that of the removal by death of many cotemporaries, and those within the circle of our knowledge and acquaintance. The 1st of the present year my cousin Mary Thacker was taken, and last night Joseph Harvey, of which thou might have heard; and the evening before, our friend Anne Stott was released from her life of many trials. Yesterday, after meeting, as I sat with —— beside the remains, she had vocally on her knees to return thanksgiving and praise for the evidence granted, that the spirit of our late dear friend was centered in eternal joy; to my poor mind the feel-

ing was, that our friend might have adopted the language of the patriarch, "few and evil have been the days of my pilgrimage,"—that she, by leaning on the same staff, had entered into rest and peace. Her dear daughters are the objects of tender care and sympathy of their friends, as they now are so stripped. Since my last D. Neale is also gone, these with thy sister M. G. and L. S., are six within that space of time, to whom might be added, N. Neale, and Dinah Shaw of Mountmelick, an aged friend, who, though not conspicuous in the world, was, I believe, a woman of integrity and uprightness, so as to leave behind her an unblemished character. The account of thy brother John is very satisfactory; his mind so preciously sweetened in declining years gives consolation above regret.

I have lately heard accounts somewhat consoling from America, that Friends have been measurably strengthened, and things begin to look more encouraging. Ah! surely the great Head of the Church will not suffer the wild boar of the forest wholly to destroy His heritage!

Dear H. P. continues without much alteration, but none, I believe, to raise expectation of recovery; she has been a lively and bright example amongst us, and no cause for mourning for her, but for those left behind on their own account.

R. M. J.

Dublin, Sixth-month 8th, 1829.

ALTHOUGH the hand of time, dear friend, encroaches on our outward comforts, and rends the ties strongly connected by natural affection; and the closer bond of

kindred minds and kindred pursuits as was the principal aim with thy dear brother, John Pim, in unison with thee, after the best things; that part survives which cannot be separated in that blessed eternity, into which we humbly trust in confidence of hope, his spirit is now centered; where, after the few days of conflict yet to be passed through, a hope may be sustained through the mediation, mercy and redeeming love of Him, whose precious blood was shed for mankind, if our faith fail not, we may be joined with that company who are eternally engaged in praise to His ever worthy name. There seems no cause to mourn for his removal, unless that of his being taken from the field of labour, wherein he was desirous to do the work assigned him by his great Master, who is yet as able as ever to raise up more faithful labourers for His harvest work! His family and friends may miss him; but if each individual be stirred up to feel after that power, whose right it is, and who knows best when to give, and when to take away, the privation may be a blessing. Many are the causes of lamentation and mourning, even within our borders, as also more at large among the people; yet there are consolations, and cause of gratitude of heart for many mercies. We need not weep for the dead,—for those who are removed from a world of trial, temptation, and trouble, into, we trust, a glorious rest; though their loss may be felt,

“The sweet remembrance of the just,
Shall flourish when they're laid in dust.”

We had the company of Joseph Clarke from Glastonbury at our monthly meeting on Third day. The mes-

sengers continue to be sent among us; and I trust the word, sent forth by that power from whom every good comes, will eventually prosper; and though slow, and not in any degree conspicuous, is making its way, notwithstanding the powers of Gog and Magog actively bestir themselves. Many friends here are in anxiety for dear H. Pim (Joseph). Her case seems a critical and trying one. Her mother and sister are both here, seeking the exercise of resignation to the will of Him who knoweth what is best.

R. M. J.

Dublin, Ninth-month 21st, 1829.

BUT though the signs of the times be awful, and that much darkness yet covers the earthly minds of people, yet they who are engaged to seek for an abiding in Jerusalem, will know it to be a quiet habitation; and if the children of Israel,—those who profess so to be,—keep their habitation in Goshen, they will have light in their dwellings, however darkness may seem to overspread the land! for He who commanded, saying, "Let there be light, and there was light," is undiminished in power and glory!

Thou hast no doubt heard of the release of Elizabeth Simmons; to her I believe it is a happy transition; but to her grandchildren no inconsiderable loss; we were pretty intimately acquainted from early life, just now sixty years, being at Edenderry school together; her removal seems like the stripping off of one of the remaining near acquaintances; for in the process of time few of these remain, so that in a continuance of surviv-

ing our friends, it has brought to my remembrance part of a stanza—

“Till loosened life, at length but breathing clay,
Without one pang is glad to fall away.”

But in the mercy of Him who designeth not misery for us, either in time or in eternity, He leaveth not friendless those who put their trust in Him; and though the trees be stripped of their leaves in autumn and the advance of winter, a lovely spring awaits beyond the grave, through the merits, mediation, and atonement of our ever blessed Redeemer, all who in patient obedience rely on Him. But to return to our departed friend: it has afforded me satisfaction that I went to see her this day week, after our select meeting, with S. W. She then, though advancing as in or towards “the valley of the shadow of death,” was sensible, sweet, and loving; and S. W. had consolingly to say to her at her bed-side, as though she believed she might take up the language, “now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” There is delicacy in S. W.’s chest which raises some anxiety for her; but she seems dedicated, willing to do the day’s work in the day-time; and having put her hand to the plough, not looking back, she laid her concern, on Third day in joint meeting, to visit the meetings of County Wexford, and Waterford Quarterly Meeting. It was a solid season.

Dublin, Second-month 12th, 1830.

Nor having much to communicate of thy aged relative, M. H., but that the hand of time was gradually

wearing her down. On Third day I called on her, and thought she seemed more declined; her nights are often very trying, both to herself and to her attendants, her two faithful servants, who I wish may be enabled to hold out to the end, which last night seemed closely approaching. I had not gone to meeting to-day, my cough was so troublesome, but trying to sit down quietly to unite, if so permitted, with my friends, some time after a line came from J. H., saying his mother was nearly gone, I got a conveyance and took S. Phelps with me; we found her a little revived, and when we were with her, she was quite herself, and seemed in a frame of mind that was consolingly satisfactory, petitioning that she might be enabled to bear what was laid upon her, and pronounce the acceptable language of "Thy will, O Lord, be done." She may have to struggle yet a little further with the infirmities of the body, but I hope all will terminate in endless peace to her, from the scene of sorrows which it has been her lot to pass through. She may be taken suddenly; but this we must leave to that Hand which she was enabled to day to acknowledge, does all things aright.

Dublin, Sixth-month 3rd, 1830.

So little within my capacity seems with me to say, worthy thy attention, that it silences me from attempting expression, save that a claim rests on me to give thee some account of dear M. H. ; and so little occurs, except the alternate changes of gradual wearing down, that I can say but little. Thou heard from thy E. and A. of their visit to this thy friend, and that it was mea-

surably satisfactory, and thou may also have heard of the visit of the united trio* to her, united as I fully believe they were in gospel fellowship, the elder and the younger strengthening each other as a threefold cord; and however there may be cause to fear that to some their labouring may be as in vain, yet as to themselves I trust their labours are not in vain in Him, whom they are devotedly endeavouring to serve, and that each of these dear friends is returning with the reward of peace. I do not seem capable to take up some of thy last letter that came at the time of our Yearly Meeting, however solid and weighty, and wherein, according to my understanding, I may accord, for it behoveth me not to sleep upon my post—the study to be quiet, &c. is not to be lost sight of—if so be, it be not laid hold of as an excuse for indolence. The events of time are peculiarly remarkable, and since hearing of our truly valuable friend, Isaac Stephenson, having laid down the body in the Province of Ulster, and recollecting that some years ago, perhaps nearly 50, Isaac Grey deceased in that quarter; it put me upon looking into the list of Friends, in Ruddy's Rise and Progress, that visited this nation, and in that I found four who laid down their lives in their travels in this land, and that three of these were in that province. And how marvellous is the effect of mercy, loving kindness, and long suffering, instanced in the case of Elizabeth Rogers, of Lisburn; very lately M. W. has had a letter from her, very fully expressive thereof.

* George Withy, Sarah Fennel, and Anne Moore.

Dublin, Twelfth-month 9th, 1830.

THESE are perilous times in some respects, but it may indeed be deemed a favor that friends were forewarned of the American Seceder. His appearance seemed likely to make way for him with those unaware of his position ; but some of us who remember the distressing events of about thirty years ago, felt dread for the youth, and those who were unacquainted with the evils of that spirit that transforms itself as into an angel of light. I once happened to take tea where he was, soon after his coming ; but, though he sought to introduce himself into conversation with me, I kept shy, believing it is safe for some of us to keep quiet and to sit still, and, so far as we can in this way, to protect the youth and the unsuspecting ; for as it is a spirit that delights in argument, to encounter with it in this way but feeds it ; and those who would wish to go forth against it, need to be careful not to go in Saul's armour.

Dublin, Fourth-month 18th, 1831.

THOUGH I have written so lately, I feel no difficulty in the attempt at present from the freedom of my mind as occasion presents—an occasion or event that might naturally be expected in the course of things to occur ; as that of the decease of Joseph Sandwith, released from his state of second childhood in the course of seventh day, the 16th inst., without struggle or groan, the powers of nature being worn down : he had completed his 94th year, after fifty-nine years companionship with thy dear cousin Jane, who even after this long period feels it as a pinch to nature ; but amiably sits

in resignation in her chamber, thankful for the mercies and favours continued to her, and this as one,—the desire she had at times expressed that she might be preserved to his close, not to leave him behind in a helpless state: his remains lie as if asleep, her kind and attentive niece, C. E. continuing as a dear child to her, taking every care. I sat with dear Jane yesterday between meetings, and after Jonathan Pim (her kind and faithful nephew) and his Eliza came in, and it was concluded the interment should be on Fifth day morning, the 20th, at ten o'clock. Thou no doubt hears of thy niece S. F.; she has been remarkably supported under the trying seasons she has passed, and the deep privation: many consolations are mercifully vouchsafed to her; a reply to information of R. F's close, that was sent to Wm. Rickman, gives the intelligence of his intending for our Yearly Meeting. How admirable at his advanced age thus to come forward.

Dublin, Tenth-month 29th, 1831.

ELIZABETH JACOB's stay with the family of her late beloved niece was seasonable; they do claim the sympathy of feeling Friends, but my stock of capacity is inadequate to much in any way; there are various claims for sympathy, for condolence, and for lamentation abounding, even to the calling for the mourning women, who may be skilful in lamentation; yet though cause for this abounds in no common degree in our borders and within the precincts of our Society, surely the standard of Truth remains unimpaired, howsoever many desert it and are faithless to its unfoldings, whereby

they, as deserters, subject themselves to many difficulties and punishments, the reward of their doings; but so great is the clemency of the Captain of their souls' salvation, that He does not totally cut off finally without affording an opportunity to return, repent, and live, and in the pathetic reachings forth of his love proclaiming "turn ye, turn ye, why will ye die, O house of Israel."

The dear friend, Jonathan Taylor, after spending some days in Dublin, is gone to Kilnock to rest and recruit, having a cold some time; he does not seem to be a very robust person.

Dublin, Fourth-month 29th, 1832.

My valued aged friend, Wm. Rickman, favoured me with a letter in Second-month; time, in the course of nature wears his bodily frame, but the better part in him has growing animation towards that state, which is beyond the reach of human infirmity, as I apprehend. To be mercifully favoured to hold fast the clue which leads to such a state, is worth struggling for, and an endeavour, though faint to pursue, supported by hope, is of great value. We had a large Quarterly Meeting—a season to be commemorated; I could wish that the impression, which I think most at that assembly felt, might abide, and not be quickly dissipated, as it is to be feared is too often the case. Lately I heard from Sarah Bradshaw of the decease of my long-attached friend, Isabella Harris, of rather a sudden illness, but she had not heard precisely the time, &c., but apprehended it was at her daughter's or son's at Stockton, it occurred; I had

not heard from her for a considerable time; our correspondence had flagged latterly. My stock for communication seems low; privations and trials of various kinds are attendant upon us through every stage of life, however protracted it may be; we have to feel, hear, or see of the removal of our friends one after another; but if, through the present time, we may be enabled to cherish hope of a union in the pure realms of spiritual existence, it affords a consolation to find capacity to say—"Not lost, but gone before."

Dublin, Fifth-month 21st, 1832.

OUR late solemnity, as I hope, without impropriety, the term may be applied to our Yearly Meeting, has just passed; I desire to love my friends, but there is a coldness in my nature, termed, I think, in a French expression, *sang froid*, that pervades me too much; but still I have my attachments, and the social intercourse with some is a cordial to my mind. Under the awfully awakening circumstances of the time, we had a favoured season, but most extraordinary that no female was found to go as representative to London! The like never occurred before in my memory; however, I trust that the chain of union remains between us and our sisters on that side the channel, though this token at the present time was withheld. Our dear friends from England being here, with others who joined us, were peculiarly acceptable, manifesting thier love and attachment to us and to the good cause for which we professed to meet, in this time of peril and dismay, when a visitation of pestilence seemed

spread abroad. But whether our days be few or many in this life, it matters not, so that we attain to the favour of Him whose presence is better than life. Much labour has been bestowed upon us in this land by the great Head of the church, in sending His servants and messengers time after time to cultivate and water the ground, and to cherish and render fruitful, His garden planted here: for it may well be said, that the good Husbandman waiteth long for the precious fruits of the earth, and is kind. And surely, we are not left as a people forsaken, unworthy as we are. The beloved youth still continue to be objects of interest, and I trust that a sensibility thereof has touched many of their hearts, whence a hope may be cherished of better days to come, when some of our heads may be laid low. Yet the enemy of all good is watching greedily to devour and lay waste that which is good in its various degrees of growth, so that unremitting vigilance, and tender care has need to be maintained steadily. Our Yearly Meeting was not quite so large as usual. The company of William Gundry of Wiltshire, was very pleasant, his ministry sweet and acceptable.— Friends seemed at this time coming as with their lives in their hands, and we have been much favoured with preservation thus far. Gently, in a measure, has the rod been held over our land, and though it may seem to threaten great devastation, I have no doubt if the inhabitants were generally warned by it to turn their hearts to righteousness, that as the threatened judgments were withdrawn from Nineveh on their repenting, so would the rod here be stayed.

MEMORANDA, ETC. OF

Dublin, Sixth-month, 30th, 1832.

Why do I feel for communication, yet so pleasant
while any capacity remains to hold correspondence
with those whose love we esteem, that it encourages to the
attempt, and though thou may feel of course the natural
powers on the decline, I have thought that even when
this comes to be the case, where there has been an en-
gagement of mind, as has been thine to choose, like
Mary, that good part which her good master said should
not be taken from her, that a decline of the natural
powers, which must sooner or later decay, is not cause
for much regret; though the candle may be advanc-
ing to a state of glimmering in the socket, whilst the
emanation of that light which enlightens every one
that cometh into the world, retains its portion of that
brightness that beams to the everlasting day where no
night is, thus, may thou, with some other dear friends,
be consoled, that the candlestick has been mercifully
kept in its place, till the taper it contains is in due sea-
son spent, and having endeavoured to be in their mea-
sure as of the few in Sardis, who have not defiled their
garments, may, through the purifying blood of the Lamb,
in passing through the tribulations of time, be favoured
to join the company before His throne in white robes,
praising Him for ever; this I trust, may be thy portion
when the fiat is sounded, It is enough: let her alone,
she hath done what she could:—could I dare to look
thus for myself! but glooms often surround me. Some
who got to Enniscorthy Quarterly Meeting, thought it
a season favoured with a degree of solemnity indicative
that this people, much as we are backslidden, are not
yet cast off; but, though much rubbish is still in the

way to obstruct full restoration, may the strength of the burden bearers be preserved, and their faith fail not in the outstretched arm of that power, who in His wisdom and mercy, is visiting us, and other nations with afflictive dispensations, yet, how gently has the malady of sickness moved along. Our near neighbour, son to N. W., was taken very ill this night week; his father who was at Enniscorthy, was speedily written to, and returned Second-day; Nathan is better, but it brought him very weak, so that he recovers slowly. Thus does it go from place to place proclaiming an awful message; in Tullamore the inroad it made was awfully great indeed—many left the town—but who can tell where to flee to on such occasions?—the ninety-first Psalm beautifully points out.

Dublin, Tenth-month 4th, 1832.

SINCE thine of Eighth-month 29th, deeply interesting is what has occurred within our borders, in the removal of our valuable friend, Thomas Fayle; and while we behold the devastation through the medium of this awful disease, that seems sent to arouse the inhabitants of the earth, may some of us so lay it to heart as to be prepared for the summons when or how it may come to our houses. I have too much cause to lament a gliding as on the surface, though often made sensible of the need of being deep in our dwelling, where, being firmly established on the rock of ages, no storms can overturn; and thus when the final summons comes, may we be permitted to lay down our heads in peace with our Lord and Redeemer, and “die in peace with all men,” as some have been favoured to express near the close.

This is a better condition to experience at the solemn season, than a capacity to leave to our successors an abundance of the good things of this life, the best of which quickly pass away in the using, often proving but as vanity and vexation of spirit; but to attain the happy state above alluded to, the way I think is to "first acquaint ourselves with God and be at peace;" this then leads into the way of being at peace with ourselves, silencing the troop of insatiable desires within us, bringing unto "peace with all men." This is an invaluable precious state to which the more we are engaged to follow our dear Redeemer, who laid down his precious life for all men, we shall be enabled to make advances unto, under the encouraging remembrance, that He who was touched with a sense of our infirmities, yet without sin, is able to help all those who seek to Him. Yesterday morning a young woman in this neighbourhood was released after a tedious decline; she had been a pupil at Suir Island; her father, John Wright, deceased just twelve months ago.

It is to be regretted that so valuable a part of R. M. J.'s correspondence as that with Anne Shannon is not more available, as they were for very many years intimate friends, and their friendship cemented by the bond of religious fellowship. The following extract is only to be had:—

Dublin, Eighth month 18th, 1801.

DEAR FRIEND—At times I am ready to think that by one means or other, the Society will be reduced to a very few in this island. A few I hope will remain,

and possibly there may be a reduction elsewhere, partly by the same means, but that the Society will wholly come to decay; I do not almost, at the worst of times, believe. It does not avail to dwell in enervating lamentation, yet if skilful mourners were engaged, surely the times call for it.

I am much tossed in my poor mind at times about holding the office of overseer, as I do not fulfil it as I think it should be, particularly to those individuals who are deficient in attending meetings, of whom there may be suspicion that it proceeds from those prevalent, shall I say novel, ideas. It has seemed to me of so formidable a nature, even the uttermost verge of it comparable to something that is not to be overcome but by fasting and prayer, that I fear to lay hands upon it; indeed in too many respects I am deficient; but as I believe this is an office that belongs to the right regulation of Christ's church militant on earth, I fear to call for a release from the nomination, when so little prospect appears of replacing, and whether it be better to remain an almost nominal, or leave a vacancy, is at times a subject of thoughtfulness to me. The apprehension of strengthening that spirit that would pull down all rules and government, tends to withhold me. Thus have I laid myself open to thee.

Farewell, dearly, thy

R. M. J.

Same letter states that she and Anne Stott were under appointment to visit the monthly meeting of Carlow, when some resignations of membership were presented on that day from some who had been her intimate friends. Alluding to this subject, she says,

“This, and more that we may hear of the same kind, can hardly be called an unexpected surprise, though each and every of them are affecting strokes.”

The following extracts were taken from letters written to several members of a family with whom a long, an unbroken friendship mutually existed :—

Dublin, Ninth-month 10th, 1800.

MY DEAR A.—I have wished not to let the present opportunity pass by without telling thee thy last letter was acceptable to me, and although I frequently feel as if devoid of that sympathetic feeling which I believe richly exists in the bond of divine love, yet at times a degree of affectionate regard seems to point towards thee, thy sisters and family, which I hope arises from a fixed feeling, though sometimes surrounding things may almost cast a veil over it. That a good degree of support has been experienced under the late trying circumstances, claims thankfulness to Him who alone can dispense it, and affords satisfaction to your friends to hear, and particularly (as I understand from J. B.) that thy sister E. G.'s health has not materially suffered. I have no doubt but there is allowance in a measurable degree of mourning for the loss of a near and valuable friend, even in the eyes of Him whose right it is, and who can, when He sees meet take away any of those comforts and blessings which His hand hath given. It would be a great favour to be enabled to come to the experience of a few lines that were addressed to me some years ago on an alarming illness of our dear

M. S. viz., "Though nature justly mourns its loss, thou canst exulting kiss the cross." I know experimentally the pleasure of dwelling a little on the remembrance of an endeared friend for ever removed from our sight in this world; my feelings on such an occasion never having been of that extremely delicate sort that could not bear to hear the name of the dear deceased mentioned, but rather the reverse, was more inclined to feed upon it—and even in danger of doing so to excess—but if we keep in view the good qualities and virtuous mind of the deceased, which were preparatory, and led to the crown of a peaceful end, and are animated thereby steadily to pursue the things that make for our peace, keeping them thus in mind, will be to our good and not to our hurt. After thy first letter on your getting home, and looking back to the few days our dear friend was here, and the situation he then was in, it did not seem to me as if there was much room to expect other than did occur, and I believe there was something like a forecast about him even while here; and though a thought may at times arise as though there was a possibility something might have been done that was omitted, this I would not encourage; for though on retrospect it has looked to me, that from the time of his coming to Dublin, the messenger was making his progress, and that something of presage or preparation hovered about our dear friend's mind; yet, at the time, something of a cloud, as it were, intercepted, by allwise direction, I doubt not, our clear view of it; and thus in submitting resignedly to divine disposal, all things will work together for good.

Dublin, Eleventh-month 10th, 1801.

YESTERDAY'S post brought me an account of our dear C. G.'s favourable situation; indeed she has a succession of trial, and rather of a peculiar kind; but undoubtedly trial is our allotment here, of one kind or other, which, if suffered patiently to operate to the purpose for which it is assuredly permitted, it will be a happy experience. True fortitude is a valuable gift, and I believe has its proper basis in a dependence on Him "in whom was life, and the life was the light of men;" but flesh and blood raises many clouds to intercept this, so that at times we are ready to give out through weakness: so far she has been favoured in some respects, though not without conflict, so that her confidence may be renewed in Him, who in the days of His flesh, manifested healing virtue dwelt in Him, and does still and ever will abide.

TO S. G. AND SISTERS.

Dublin, Eleventh-month 16th, 1808.

IN the early part of last week, when I thought of sending you the little book* herewith, I did not know the trying anxious time you were just involved in on dear M.'s account; but it is cause of thankfulness, that through the goodness of providence, she is so much recovered, the disappointment shrinks into a small compass in comparison of her life; and I hope your brother R., for whom I felt sympathy, knowing his affectionate disposition, which on the occasion was awakened to feelings he never experienced before, un-

* Elizabeth Smith's Life.

doubtedly now feels a happy acquiescent gratitude for the blessings still continued to him by that hand who wisely dispenseth the wholesome, though at times it may be bitter draught; but if it be received with or in an humble subjected will, becomes sufficiently sweetened.

I don't wish to lessen your relish for reading the experiences of faithful Friends, those of our own Society; but there seems a degree of purity of sentiment in this young woman's writings; and some of her sentiments are so just that it may obtain some place; she seems to have possessed an uncommon capacity. You remember, no doubt, of the family being some time at Ballitore; and afterwards they lived a while in the neighbourhood of Thomas Wilkinson, the Cumberland poet. I remember a very entertaining account from him a few years back to M. L., giving particulars of an excursion he made to see the Pikes of Langdale, in which these young women, the Smiths, were his companions.

Dublin, Sixth-month 2nd, 1809.

DEAR A.

As to do justly is the first part of man's duty, as declared, Micah vi. 8, so it would seem to behove that we be prompt to pay our debts; and I having contracted one it seems time for me to endeavour to discharge myself. But perhaps a little of this sort of intercourse, flat as it must come from my pen, might more seasonably be conveyed in the dreary winter days when a suspension of social intercourse, and the enli-

vening summer engagements had retired, and but little variation occurred in the winter fireside scene; yet, even then, in a family or company of well-regulated minds, as I trust my beloved friend, yours measurably are, and desire to be, this season, which to some uncultivated and unimproved minds, is a scene of dullness, does not to you want its endearments. He who is love unbounded, the Father of the universe, shines through each and every of His seasons which He has created; and they that walk humbly with Him can trace and adore Him in all His varied works! This, my dear, be thy engagement in thy leisure; and in thy more busied hours having the mind thus turned, times of leisure hang not heavy, and when the hands are necessarily occupied and engaged about lawful concerns, the heart may be elevated, rising in sweet aspirations towards our all-beneficent Creator; and thus harmonizing with His gracious will and designs, to keep in the path allotted for us, leading on by advancing degrees to that fulness of purity and peace, that ever rests with Him. You have lately had the company of T. Shillitoe, whose labours of Gospel love I wish may be effective in clearing the soil, as designed by the good husbandman, in whose service he is going about, that so the briars and thorns may be stubbed up, the fowls of the air driven away, and the good ground comforted by the refreshing showers distilled upon it, that so the precious seed may grow up to His honour and praise to whom all is due. Then may some of you happily know, as this becomes the case, that other men have laboured, and ye have entered into their labours, the happy effects of the sufferings of our forefathers, for the testimony of truth's

sake, who by their stability and firmness were made instrumental in purchasing a day of considerable ease and quiet for us their successors, will come to be duly appreciated. Nothing that they suffered for will thus be esteemed light or little things, as has been too much the case among the degenerated sons and daughters of our Society in the latter days. I have suffered my pen to run on, my friends, by trusting that those also will understand.

Dublin, Twelfth-month 11th, 1820.

DEAR A.

It was only the day before my setting out for Lurgan, that the first intimation of a serious prospect which has been thrown before thee reached my ears, a prospect of most serious nature in its consequences, though too often discussed with a levity unsuited to its importance; but with or for thee I would hope better things, and desire that I may not be unseasonable in this my address to thee. Not having held any conversation with thy mother to know her views, or how far the subject has taken hold of thy mind, and being so unacquainted therewith, may, I trust, plead excuse for my freedom: some time back I had heard of thy looking forward toward crossing the Atlantic; whether the present may tend to strengthen or accelerate thee in thy views this way or otherwise, I know not. But to sound the depths of the great deep of life through which we are passing, is wisdom in the mariner whose bark is placed upon its fluctuating waves; to know the prospect of its safety as to anchorage, carrying on board the skilful Pilot, through

whose wisdom and care, the shoals and sand-banks on which the vessel might be foundered or wrecked, may be avoided and escaped; let Him not go until not only anchorage, but the port of safety be entered. I recollect lately hearing an exercised friend addressing some young people, reviving that expression of the great apostle Paul, viz.—“The unmarried woman careth for the things of the Lord, how she may please him.” I trust that thou hast been measurably not unmindful thereof; and if this continue to be thy engagement, whether or not thou remains to be of that class, thy movements being under His fear, thy cares, in the concerns of life, will be regulated so as that none of them may predominate to usurp thy subjection to His preserving power, which “stilleth the noise of the seas, the noise of their waves, and the tumults of the people.” Life has by some not unaptly been compared to a great river, on whose surface float many things; some of them feasible and pleasing in appearance; but the storms and tempests of time destroy and carry these things away. May nothing of this nature allure thy mind, but mayest thou be engaged in stayedness to be preserved upon the immoveable Rock, that will stand when all the fluctuations of imagination are passed by, and is the unfailing and sure support to all that depend upon it, even that Rock which Christ Jesus, the ever blessed Redeemer, told Peter that the gates of hell should not prevail against, which is even the revelation of Him in the heart; thou hast had some degree of deeps already in thy progress, through the passage of time; but as thou art engaged to look to Him alone, who only can effect it, thou may attain the experience of having thy feet

plucked out of the miry clay, and set upon this Rock, thy goings established before Him, and a new song put into thy mouth. What a happy attainment this to arrive at, well-worthy pressing after, through the crowd of difficulties! Then the mind is fixed in virtuous stability, repelling, or being strengthened to stand firm against the fluctuations that would assail to move it from its centre; and when changes should come, if necessary, then they could be entered upon with fortitude.

Dublin, Tenth-month 8th, 1833.

MY DEAR A.

I was at Moate on First day, and was favoured to get through my journey with very little fatigue; but I took every mode of ease to get some of the enjoyment of mingling with my friends on such occasions, for which friends are thus convened together; our duty and interest is inseparably united, says J. Woolman, and in endeavouring after it, a solid satisfaction results. The attendance of our religious meetings when ability is afforded abroad, as well as at home, being a part as set forth in the first query—so that in so doing, we have no claim to merit; but may we be encouraged to hold on in the way of well-doing, in this and in our several duties, according to capacity, that the happy sentence “she hath done what she could,” may extend to us; and thou, dear A., art not insensible of the extensive sphere in thy lot, as a mother and head of a family; then faint not in pursuing the path however arduous, in full assurance that “help is laid on one that is mighty.”

Dublin, Seventh-month 11th, 1835.

DEAR R.

Thy letter claims a prompt reply, though I may express but little of the feelings of my heart in gratitude to thee, my dear friend, and to the Author of all our mercies, from whom these blessings flow. May He who is sure and steadfast be thy comfort and consolation. In reply to thy inquiries after my health, I may say that it is not improving, and that it is not improbable but my state of probation may continue some time. I have been very little out of bed since Jonathan saw me; and at times I am brought to desire that patience may have its perfect work. If this be effected under the dispensations administered, each unto us, all will be well. My love is to thy Jane, and to thy children.

Thy friend affectionately,

R. M. JACKSON.

Extracts from Letters to a Friend.

Dublin, 26th of First-month, 1816.

DEAR M.

Though not very quick in replying to thee, thou wast not forgotten; some of the time since I was pretty closely occupied. Well, I am obliged by thy returning the letter; but, my dear friend, do not too much give way to unprofitable fears concerning the employment that appears before thee; endeavour to be simple. We are all poor creatures, not having power of our own to do anything to good effect; but let us not underrate the gifts afforded us, nor lessen our strength by looking

about too much at what we may appear to others, endeavouring quietly to do what we can in the business before us, and leave consequences to His direction, who is strength in weakness. I am ready to hope thou wilt thus find it easier by far than the discourager of the brethren would suggest to thee, when he can get thy mind to look at prospects this way. Nor would I, dear friend, desire to exalt thee above a safe diffidence, while I would not have thee remain too long in unprofitable bemoaning of any past deficiencies, where such may have been, but gird up the loins of thy mind and pass on, for I believe it never was the design of a gracious and merciful Omnipotence to shew his creatures their omissions, or even commissions, where any have been against him or his laws, that they should remain there; this is contrary to the nature of His attributes, but to stimulate so that these things be left behind.

Meath-street, Second-month 21st, 1818.

DEAR M.

I had been thinking of going to sit with thee this evening, after the trying and solemn scene thou hast just passed through, but the severe weather seems to obstruct me. I wish to convey my sympathetic feelings, and hope that thou may not have suffered materially by thy attentions or anxiety toward thy brother, now unclothed of mortality, freed from all the cares and trials of time, and, I trust, is centered in uninterrupted and peaceful rest. His life I know not much of, but believe it was at least inoffensive, and it may now seem an alleviation that he had no immediate family to mourn

his loss; but be that as it may, He who weigheth the mountains in scales, &c., knoweth rightly in which way to turn the balance in all our affairs, whether of life or death.

Dublin, Fifth-month 1st, 1818.

DEAR FRIEND,

What can I offer to our dear friend E. B., for whom, according to my capacity, I feel tenderly, she being sensible that the hand of the Lord hath done it, and many of the considerations which cause the present separations of so valuable a companion to be deeply felt, carry their alleviations with them, in the remembrance of his guardedly pious conduct, and assurance that his work was done, and that he is now entered into his everlasting rest. While we mourn the loss of so useful a member of society and community, comfort is derived in the hope that his dear children, sensible of the advantages that they have derived under his care, may under this privation have their minds more and more turned to Him who is a Father to the fatherless, as well as a judge of the widow; and thus may the blessing descend upon them as did the blessing upon the house of Obed Edom, where the ark of the Lord rested, and did it not in a great measure rest in the house of our dear deceased friend?

Dublin, Eighth-month 23rd, 1819.

DEAR M.

Being in debt to thee for an acceptable supplement to a letter from our A. S. some time ago, I wish to acknowledge it in kind; and though I am ready to think

many of my debts will ever remain unpaid, until by the last, which I must pay, all will be cancelled on this side the grave as to me, notwithstanding that still I wish to keep up some credit with my friends, for who could bear the thought of being an outlaw in any sense; and yet if we neglect known duties time after time, regardless or disregarding them and the consequences, what may we not expect. This, however, I trust, will not appertain to thee; and though thou mayest apprehend to thyself at times that the character of thy name attaches very closely to thee, yet thou, I believe, has also a share with the sister in choosing to lay hold of that better part, the possession of which will not, I trust, be taken away from thee; and sometimes when a little hope arises for a friend at a distance, as for thee, my dear friend, just now, a little gleam seems to offer to myself that that mercy which has long followed the unworthy believer thereof, will not utterly forsake if the fault be not my own. I don't know why it is that my pen has run on thus, for it was not in view when beginning, only to tell thee thy lines were remembered by me, and that thou mightest present my love to our A. S., who, perhaps, may now have got home.

Dublin, Tenth-month 31st, 1825.

“Precious in the sight of the Lord is the death of his saints.”

DEAR M.

Is not the above applicable in the present solemn instance of E. B.'s decease; was not her spirit purified, and we may consolingly believe sanctified, for the release from life? Strongly was the above sentence in

my mind for expression, in our yesterday afternoon meeting, but reasonings prevailed. Since thy brother called by thy desire to impart the intelligence, for which I am obliged, I have looked at the 116th Psalm. I don't know whether it was that or what other was read for the dear creature to her consolation, when she desired they would read her a chapter, and to let it be the one that should open, for the Lord would direct it. "Thou hast delivered my soul from death." This, methinks, she felt in the spiritual, not having any allusion to the frail body; and the 16th verse, she felt experimentally that He had so purified her will as to be indeed His servant. She could take the cup of salvation, and call upon the name of the Lord—"O Lord, truly I am thy servant; thou hast loosed my bands." She felt all the bands of earthly ties loosed, even the most near and dear. The 18th and 19th verses appear to my view perfectly suited to her, and that now her immortal spirit stands "in the courts of the Lord's house, in the midst of thee, O Jerusalem, the city of the great King," where she now doth continually praise the Lord; thus truly "Precious in the sight of the Lord is the death of his saints." After meeting to-day a very awful piece of intelligence was reported to me of the sudden death of S. C. this morning, by the bursting of a blood-vessel with a fit of coughing. How varied are the degrees of occurrence!

Dublin, First-month 8th, 1830.

MY DEAR MARGARET,

I was pleased to hear that Robert is better, and hope when this reaches thee he will be finally recovered. Thy R. G. in writing to me, dated 1st of last month,

requests my writing to him soon, but I now address thee not as distinct from him, but as of equal consequence, and in a little affectionate feeling, thy cares seeming widened, having indisposition in both thy near male relatives at once; but the views and interests of the near connexion thou hast lately entered into, that of husband and wife, are so united and blended that one cannot suffer without the other suffers, or one rejoice without the other partaking, seeing that "they twain are one flesh," and if rightly joined of one spirit, which makes the union perfect, and is, I trust, your case; and thus this union of two is, I believe, in the ordering of Almighty wisdom; and if He who is perfect in goodness as in power sees meet, after such union has taken place in the ordering of His permission, to visit in a lesser or greater degree, that may break in upon the enjoyment this state is capable of, may there be a seeking to be preserved in resignedness, so as not to breathe a language like "what doest thou?" or why am I thus afflicted, remembering that He doth not afflict or grieve willingly, but that His purposes are all in wisdom, though at times inscrutable to us finite mortals. Hoping thy R. G. will soon be recovered of this little attack, and desiring you may be favoured with preservation in heights and in depths, I am affectionately thine,

R. M. JACKSON.

Skinner-row, Third-month 28th, 1832.

DEAR M.

I was pleased to hear of thy having the friends' company last evening; for though sometimes the palate may not seem qualified to relish pleasant food, I think

there may be a consolation in knowing it is not altogether withheld from us, and that the season, however apparently tedious in its approach, will come round when the voice of the turtle and the singing of birds will be again heard in our land, for thou seems somewhat cast down; yet I assuredly believe thou art not forsaken, but that after a dreary winter season has spent its course, spring will return. Thou feelest great poverty, and scarcely a current to sustain life, much less to have any to impart. Well, this is trying; but, my dear friend, "contented poverty is no dismal thing;" so that the charge of the prophet, I think, to his scribe has much in it:—"Seekest thou great things to thyself; seek them not," &c. But thou may be ready to say, I seek not great things either in spiritual or temporal. Well, I am ready to believe so of thee; then rest, my dear friend, in assurance upon Him who preserveth the soul alive in famine, and thou shalt in due time know thy cup to overflow with that joy which the world knows not of, for "the heart knoweth its own bitterness, but a stranger intermeddleth not with its joy." I fear I did not add to thy comfort yesterday by the little hastiness of spirit I gave way to. I am sure I did not increase my own by it; but it gave me a fret to see how poor a creature I am, not enough dependent on Him who in great mercy "forgiveth us our iniquities and healeth our diseases."

Skinner-row, Fifth-day morning.

DEAR M.

I have felt a great deal since yesterday for allowing the impetuosity of my temper to rise so at thee; and

though possibly thou might have kindness of heart to forgive or excuse me, it seemed that I had farther to go to seek reconciliation. But it did not seem necessary to make a more open acknowledgment only to thyself, as it was a private transaction that occurred only to thee from me; but my night did not pass as comfortably as it might have done had I been more guarded. And it was not until I had done my breakfast this morning that my poor mind was in unutterable mercy relieved in remembrance of part of the 32nd Psalm, which J. C. read on First-day evening.

Oh! how readily does prejudice find entrance into the human mind. But to be permitted in infinite condescension and mercy to meet with that which only wipeth away all offence, is precious beyond the power of expression. So may I then as heretofore subscribe myself thy affectionate friend,

R. M. JACKSON.

Mountmelick, Seventh-month 29th, 1833.

DEAR M.,

The appearance of our dear A. S. this morning is rather of an improving aspect, and I am now pretty much concluded to get home on Fourth-day, though a state of weakness may for a considerable time be hers, nor know we when the final termination may come, but believe all will be mercy and peace to her. I did not before address thee since coming here, but thou wast not forgotten, neither have I ever hinted to thee on the subject of thy letter; but now, as all along I have thought, safety to thee will consist in resignation to the recommendation of thy friends, even to stand still how-

ever thou may feel inability; and as thou apprehends disqualification for an allotment that thou did not chose for thyself, nor push thyself into, be satisfied under the charge of the prophet to his scribe, viz., "Seekest thou great things to thyself; seek them not," &c. Thus "in spiritual poverty abounds true riches."

Thy affectionate friend,

R. M. JACKSON.

Skinner-row, Fourth-month 5th, 1834.

DEAR M.,

The morning of the day is, in my apprehension, in general the most precious part of it, although from the heaviness about me when thy messenger was here, I concluded on the privilege of spending the evening with thee, for a little bit of social intercourse with a friend is truly valuable, and worth availing oneself of every opportunity; for while capacity for it be afforded before the days, which at times seems approaching me, wherein "there is no pleasure in them," fully takes effect. But there is a state which even a glimpse of is truly invaluable; where "there are rivers of pleasure for evermore;" to come to the experience whereof the nauseous taste of the varied draughts in life is washed away, leaving an ineffable sweetness! I forgot thou hadst J. J. G.'s letters from me until now returned. If thou hast room and acceptance take them as a token from thy little friend, as when I am taken away from my books and some other matters, "whose shall all these things be?" It may be in degree pleasurable to commit some of them while yet in existence to some of my friends.

Dublin, Fifth-month 29th, 1834.

DEAR M.,

Although my situation at times seems a dreary one, I have so many mercies and favours to commemorate that it should exclude every degree of complacency, and in great measure, I think, does so; for though not capable of moving about as formerly, yet the continuation of rational faculty pretty much unimpaired, leaves room for much enjoyment, and sweetens the few opportunities of social intercourse, with those whose freedom of friendly converse is felt heightened. Some cogitations of this kind were passing in my mind when the parcel arrived of the six pocket handkerchiefs, so beautifully marked that it calls for acknowledgment to thee, my friend, and to J. M., I suppose the performer. The season is now become beautiful for enjoyment in the country. I hope thy health will benefit by it. Of the London Yearly Meeting I have seldom had more satisfaction as to intelligence from it, through S. F.'s letters to her sister. I wish my retention would enable me to recite some of them to thee, but I must sum it up in being generally satisfactory. My ancient friend William Rickman and his daughter were there. This day's letter mentions the decease of Rebecca Byrd. First-day morning brought the account of the decease of our esteemed friend Sarah Fennel. Edward Alexander is moving about; had a satisfactory meeting at Kilkenny. He, a few days before, was at Cahir, and stopped with S. Fennel, and after going to Waterford found his mind impressed to go back there. A. M., I hear, went with him. S. F. knew them, but was unable to speak.

TO S. G.

1809.

MY DEAR S.

Thou stands first in precedency, therefore thy sisters, however kindly they have solicited a correspondence with me, need not let in an apprehension that I am wanting in affectionately remembering them, but the current of communication generally runs so low with me as to call forth their patience, in hope that in turn it may come round to them in course; that so thy slow little friend may move on with regularity and in due order, and in love and harmony with you all, being each of you beloved; but as a prudent mother should not manifest an unequal degree of love and partiality, so do I wish to retain that place in the affections and esteem of each of you, which is grateful to me to believe I hold. Thine and thy sisters' accompanying letters, which met me at Ballitore, were pleasant tokens, and it seems a great privilege thus to be qualified to convey to each other at times the expression of our minds. What a pity that so useful an acquirement as the knowledge of letters, should be grossly, yea, and basely perverted as it is sometimes; and a pity that so many of these productions of the pen abound, which tend more to vitiate, lead astray, and corrupt the principles of the rising generation, than to contribute in raising and elevating the understanding to that dignity which our great and merciful Creator designed for his rational creation. The members of our highly favoured society have cause thankfully to prize their privilege, even in this respect, that a care is particularly

maintained by the body to advise, and in some degree inspect, that pernicious publications be kept from the youth. But this we know, my dear S., that sometimes the care is too lightly esteemed, and that inducement, and temptations also, even in this same literary form, often present to the youthful mind, which frequently is inwardly drawn into a relish for such as often mislead it from the solid and substantial. Much of this is not likely to come in thy way I believe, but I remember a saying, I think in Job, viz.—“The ear trieth words as the mouth tasteth meat;” and as, beside good advices and recommendations on this head in the society, we have a teacher that cannot be removed into a corner; so as this interior monitor is attended to—and it has been distinctly known to some in early life—it will, as reason expands and experience teaches, still attend, if regarded. So that I believe it will be easy for us to know, in taking up books to read, what may be profitable to us, and what the contrary, without going far into them; because it is that which is justly called that “wisdom which is profitable to direct.” My cousin H. J. is, I hope, from late accounts, recovering from a heavy attack she has had this winter, and poor J. has his alternate changes, but none that give much prospect of his continued enjoyment of health and life. Wonderful are the ways of Providence, in wisdom inscrutable is all He doeth, and who shall dare to say, “What doest thou?”

1809.

Probably W. N. may leave town to-morrow; shall I not then avail myself of the opportunity to address some one of my dear friends now under the feelings of affliction,—some one of those nearly interested,—and through this one, to each partaking of the cup now handed. I remember, dear S., that I am indebted to thee for a very acceptable letter, soon after thy return home. Oftimes there seems a tediousness attendant on me in making returns for these tokens of love; yet the root, though it may seem dormant for a season, is not removed. Health, peace, and competence are three favours, which I am in a great degree favoured to enjoy; for though I am not one of the rich of this world, yet having a sufficiency, or rather more, for my wants, this forms competence. So that some hundreds may constitute this to minds well tended, as thousands to others. But insomuch as I am favoured, it calls for much gratitude, and for a feeling of sympathy with those whose lot may be in any way more tried than mine, that so deficiency in that commandment, which follows the first and great one, be not my crime; and, indeed, from the degree of knowledge that I have gained in the course of my time, it appears to me, that we can no way be so well qualified to fulfil the second, as by a full obedience in the first, since He who made us is love! and though His love extinguishes not the natural feelings and attachments, but allows them their full liveliness and zest, yet when the ordering of His inscrutable will seems meet to interrupt, or sever the bonds of natural affection, His own pure love is the only true and certain pledge and

support, under the breaches thus, by His permission and in the natural course of things, made. For visitations of sickness, and the dissolution of the most endearing ties of nature, we know are, of course, to take place; but when we lose, or are likely to lose a near and dear friend, such as thy honest uncle Richard, there is much consolation to be derived from the ground of hope, that the welfare of such an one is everlastingly sealed in the change from this to another life; and to a dear and valuable partner—to near connexions, whose tabernacles are wearing down through infirmities, and advancing time of life, there is a degree of consolation in the consideration that they are gone but a little before; that in a little time, as we hold out in confidence on that merciful power which can conduct us safely, we shall be landed on that happy shore, where we have good ground of confidence to believe their spirits are happily at rest, and there to mix with them in endless felicity.

Note to a poor friend, with money enclosed.

Meath-street, Eighth-month 14th, 1815.

ALTHOUGH in the Israelites' forty years' travel in the wilderness, their clothes waxed not old upon them, nor their shoes waxed old upon the foot, yet a traveller of spiritual Israel at the present day does not experience this miracle in the outward; therefore these things, as well as other necessary articles of life, have occasion for renewal, while the mind may be favoured to know at seasons a place of consoling retreat under the vicissi-

tudes of time, which, dear friend, I doubt not thou experiences. The enclosed thou canst make application of accordingly.

Thy affectionate friend,

R. M. JACKSON.

I ought in justice to our valuable friend, J. W. not omit intimating that she is equal herein.

TO S. W.

Second-month 12th, 1833.

“If thou Lord markest iniquities, who shall stand.”

DEAR FRIEND,

When thinking this morning that from the state of my cold I had better avoid going out, the above passed through my mind, but though I am not chargeable with much of apparent neglect of attending our religious meetings, I cannot acquit myself of deficiency in care for a due preparation of mind for the service. The servant who knew his master's will and did it not, neither *prepared himself*, was to be beaten with many stripes. Oh! the want of care in this respect is a great loss to the individual, and brings a burden on the living exercised part of the body, and prevents the arising of life into dominion amongst us. Were due care in this respect individually enough exercised, I believe the weak and feeble would more frequently, than is the case, be favoured to receive help from the sanctuary, and strength out of Zion.

R. M. J.

I just thus write
To one who can herein unite.

TO J. G.

Third-month, 1838.

WHILE I highly prize the Holy Scriptures, I would not (as it is to be feared some do) that they should be set above their proper place. How emphatically are they spoken of by our blessed Saviour, when He saith, "They are they which testify of me," "but ye will not come unto me that ye might have life;" for as the Most High dwelleth not in temples made with hands, neither is he worshipped with men's hands; so the letter only killeth, but the Spirit giveth life, and by its influence giveth value to the Holy Scriptures, which were dictated by it. The extract I enclose from Hervey recommends very properly the Scriptures, and that from W. Smith places them in their proper light, and as held by us as a religious society.

Dublin, 17th Sixth-month, 1838.

DEAR FRIEND E. G.,

As J. E. is now going to see thee, there is less occasion for my attempting to salute thee after this manner with my poor scrawl, but may say had I been as ready at my pen as at some former times, believe I should have attempted it before, having at various times remembered thee, and would have been disposed to communicate some of the little I heard from the Yearly Meeting of London, believing it would be interesting to thee, as one who wishes well to the interests of our religious society and the maintenance of the good cause, and establishment of it on the alone sure ground, even the principles of our profession, against which the unwearied adversary ceases not to strive by various ways

and pretences to subvert; but great is mercy, that there is a foundation that standeth sure, and friends on the late occasion were enabled to withstand some of the attacks made against some of our ancient regulations. What cause of humble gratitude to the Author of all our mercies that a remnant is preserved faithful to the cause, and to withstand the encroachments proposed. But all is to be ascribed to that power who can carry on His own work, and who will not suffer one of the cords to be broken, nor the stakes surrounding his city to be removed. I cannot detail even the few particulars that I heard, my retention being less equal than heretofore, therefore expect thou wilt excuse me. Jacob Green is favoured with liberation sooner than was expected, and may soon return. S. Grillet is going into Scotland, and thence into our land; the account of his movements in Spain, and the opening before him and W. A. was very interesting and marvellous, with other intelligence that I must omit, and with love conclude and salute thee—love to thy children about thee.

Thine affectionately,

R. M. JACKSON.

TO E. G.

19th of Seventh-month, 1834.

WE have instances of cholera again coming very near us, sounding the awful warning. Within a week back, a porter of J. J.'s, who one day was on his errand, the next evening was committed to the grave. A respectable neighbour, but a third house from this, (Geo. N.) was yesterday forenoon attending to his business, and before two o'clock was taken ill, and is,

this evening, also consigned to the grave. He is much regretted by those who knew him. He was one very attentive and prompt in assisting such as came within his compass, about this time two years, who were attacked with that disease.

TO A. K.

Dublin, 2nd Tenth-month, 1884.

DEAR FRIEND,

Methinks I am no stranger to doubting and a tossed mind, though few in their outward allotment have so little cause of trial, perplexity, and cross occurrences, so almost singular is my situation; and although at times as on the brink of giving up to depressing feelings, I am through mercy brought to believe that this would not be right. Then, dear friend, cast away all discouraging feelings and reasonings, all which have a tendency to shake our faith in the never-failing arm of divine power; and lively and strong as these enemies may seem to be, that the Mighty One is stronger than they, and able to discomfit them and give peace to the land! I hope in thy giving up to the nomination, thou hast lately been put upon, that thou wilt not only be favoured to feel thy strength renewed in weakness, but contribute to the encouraging and strengthening our dear diffident and backward friend E. J. B., also. It may be that a mariner towards the close of a long, perilous, and rough voyage, may yet have some considerable difficulties to encounter, but assuredly they shall reap who faint not; so shall the poor mariner attain the happy shore where all peace and rest is. And as a traveller who has to pass through storms and rains

on his journey, pursuing his way, having his cloak muffled up about him, passes on not looking at the clouds and blasts he may meet with, gets on and arrives at the end of his journey safely, so mayst thou, dear friend, in the simplicity and integrity of thy heart, through the precious influence of the redeeming love of Him who bore the contradiction of sinners, and "suffered the just for the unjust," be led, though in some degree as one blindfolded, to that peaceful abode where the wearied soul is for ever at rest.

This poor effusion as it now came before me I have ventured to pen down for thee, hoping it may be of no harm, and am thy affectionate friend,

R. M. JACKSON.

IN a letter to R. G. dated Fifth-month 11th, 1835, he intending for London Quarterly Meeting, she commissions him with her love to many whom she named, adding, "Many more there are, but it would be too much to attempt to enumerate. True love is of a very diffusive nature; may it be our cement in and under our several allotments, to fulfil the righteous law, which binds all those who love the precious Truth.

Thy friend,

R. M. JACKSON.

Dublin, Ninth-month 24th, 1835.

DEAR R. G.

I have just heard of thy being in town, on the trying occasion of thy son Richard's illness—the progress or state of which I don't know—but this, that "no affliction for the present is joyous," &c., except as it works

“the peaceable fruits of righteousness.” May then thy experience be, that patience have its perfect work, result as the disorder may; and using the rational means put into our hands, resign all to the All-wise Disposer of events, who doth not willingly afflict or grieve the children of men. This little effusion of affectionate feeling, I thought I would not withhold, hoping this illness may be a blessing, both to thee and the dear young man, is the desire of thy affectionate friend.

R. M. JACKSON.

Ninth-month 30th, 1835.

DEAR R.

We each individually feel our respective sorrows; not even the most affectionately disposed, sympathizing, friend, can take off its weight from us, though measurably grateful to us in the season of affliction and trial, meted to us by the hand of infinite wisdom. O then! mayst thou feel after His sustaining mercy, whose omnipotence only can still the boisterous waves of affliction; it is in His mighty power, at whose the issues of life and death are, to administer that gratitude which, in the riches of His bounty, He bestows upon the resigned soul, when it is enabled to breathe in humility and sincerity of soul, “Thy will be done;” and through the fiery trial administered there is a capacity wrought to draw nearer to that state of acceptance with Him, by the operation of his hand laid upon us in the present dispensation, of whatsoever kind or nature it be; for surely “shall not the judge of all the earth do right?” Then let not the afflicted mind dwell too much on circumstances, as though something was done or was omit-

ted, which if otherwise the result might be different. I have often thought of the instructions contained in Parnell's Hermit, where the angel, we suppose, says of the infant thus dying—

“To all but thee in fits he seemed to go;
It was my ministry to deal the blow.”

Ah! “the Most High moves in a mysterious way His wonders to perform;” may the present dispensations, my dear friend, so operate on thee and thine, that each may be brought into a capacity to “bless even for the severe,” and to review with gratitude and thankfulness the mercies still continued to us; and that the loan and enjoyments of His gifts yet graciously condescended to us, may not ever usurp the place of Him, whose alone and only is, “The kingdom, the power, and the glory, for ever and ever.” This effusion as it has arisen, I yielded to offer thee, from thy affectionate friend,

R. M. JACKSON.

EPISTLES.

DEAR FRIENDS,

There were troubles in the church at an early day and time of it: so there be now down to the present: may we who are brought under the feeling of it, stand in the patience, seeking to be qualified in the meekness of wisdom, to act or do what, in a clear understanding may be necessary; the creaturely will in us being subjected, and no false zeal to regulate what seems amiss be acted in, that so nothing of an Uzzah-like spirit may be permitted to bring a withering on any; but as there is a standing in the faith that works by love to the purifying of the heart, the truth of our God will be supported without dishonour to Him, by abiding under the banner of Christ, our Sanctifier and Redeemer.

6th Third-month, 1832.

Extract of a letter from Rachel M. Jackson, addressed to a particular friend, expressive of her feelings towards the Yearly Meeting.

I TRUST that it is not from alienation to the commonwealth of Israel, that I am now absent personally from

this annual assembly of Friends here; but that a disposition to unite in exercise with those honestly engaged therein, has place in my mind; and as there is an individual engagement herein, according to the several measures of each, solid benefit may arise by Friends coming thus together, and the business be conducted with peace and harmony in Christian love, looking unto Christ, the Bishop of souls, for His strengthening aid and assistance. I desire this for men, as well as for women Friends, in their meetings, male and female being one in Christ Jesus; that so the scattered may be gathered into the fold of safety, and that any who have wandered may be brought back, returning in at the door of the sheepfold, of which our blessed Lord declared, any that attempted to come in any other way were thieves and robbers.

I feel a desire that there may be minds prepared, both with men and women Friends, to attend the Yearly Meeting at London, to unite with their exercised brethren and sisters, who are engaged to have their feet preserved on the true foundation, that which standeth sure, having this seal, "The Lord knoweth them that are His." As we profess one Lord, one faith, one baptism, may we continue therein; and harmonizing under the blessed influence thereof, each and every member keeping in their proper places, from the lowest and smallest to the highest, to complete the symmetry of that body whereof Christ is the head; all moving in the preciousness of faith, which works by love, to the purifying of the heart, in harmonizing quietude, so emphatically mentioned by John Woolman, "Remember, oh my soul, the quietude that dwells in those in whom

Christ governs; and in all thy proceedings seek after it;" that so, the glory may be ascribed to Him whose is the kingdom, the power, and the glory, for ever and ever. Amen.

R. M. JACKSON.

WHEN confined to her chamber, and mostly to her bed, the prosperity of Zion and the enlargement of her borders was, as heretofore, the engagement of her mind; and she was concerned at sundry times to address her friends collectively, though she was at the latter part of the time unable to write with her own hand. Some of these epistles are here given.

DEAR FRIENDS,

It is a persuasion that has long attended me, even that the serpent is at the bottom of the over earnestness for refinement of education; and unless there be a frequent recurrence to the promised seed that was to bruise his head, in process of time the "crested basilisk would raise his head, and the painted snake display its glowing colours." And ah! has not this been in measure evinced even among us as a people; and though, to the world's view, a gloss be put upon some of the risen and rising generation, yet is the brightness which should have conspicuously shone upon, and did measurably shine upon our predecessors in the simplicity of the truth, become dimmed.

Think not, dear Friends, that I am an enemy to useful instruction being bestowed upon the children and rising generation, consistent with their probable lot and circumstances in life, fully agreeing with a sentiment

of Job Scott, thus, "Too much rusticity is not favourable to religion." For as in that wonderful sight which John the divine saw in the vision of the church, as a woman clothed with the sun, and having the moon under her feet, so it behoves all the professed members of the church in endeavouring to be thus beautifully arrayed, to have also all sublunary and changeable things kept under their feet, none of these being suffered to rise into usurpation. Oh! have not some of our young men, by following after improved and refined education, been fitted more for men of the world than for the service of our all bountiful Lord; and some of our daughters to go out among the daughters of the land, and thus lose the primitive beauty of the simplicity of the truth.

Dear Friends, may an increasing willingness prevail amongst us, individually and generally, to seek diligently that wisdom that is profitable to direct, that so we may be preserved from right hand as well as from left hand errors, is the desire this morning for us, collectively and separately.

R. M. JACKSON.

24th Seventh-month, 1834.

To the Friends of the little meeting of Tullamore.

I FEEL a solicitude on your account, dear friends, that you may be preserved, and experience a growth and establishment in the blessed truth which we as a people profess; that you may attentively come to your meetings, and sit down in a deep and reverent waiting on that power which first gathered us to be a people; so

should you come to receive strength to hold a blameless life and conversation in the midst of a crooked and perverse generation, that in this day of great confusion, you may be preserved from joining in the rending party spirit that is afloat, and though your number be but small, you may be preserved within those limits, so as to bring a good savour on the precious cause of truth, and not to dishonour it, depending not upon your own strength, but committing your cause to Him, who is mighty to save, and able to deliver to the uttermost, all those who trust in Him. Beloved friends, individually keep near to the truth in the secret of your own hearts, and this will preserve you from falling on the right hand, or on the left.

I remain your affectionate friend,

RACHEL MARIA JACKSON.

First-month 12th, 1835.

DEAR WM. C. CLIBBORN,

Our valued friend R. M. Jackson has requested me to transmit to thee the annexed letter, in order that it may be presented to your Monthly Meeting of men and women friends, to be held on Fourth-day next. It will be accepted, I trust, as an evidence of her Christian interest in the welfare of those addressed; and it may be grateful to the feelings of her friends to have this proof, that notwithstanding her advanced age and great bodily infirmity, she is still mercifully granted a capacity for entering into lively religious feeling on their account.

I am affectionately,

JOSEPH BEWLEY.

Dublin, Third-month 2nd, 1835.

To Men and Women Friends of the Monthly Meeting at
Moate.

DEAR FRIENDS,

As "the life is more than meat, and the body than raiment," may it be your engagement to sink to the root of life; to draw sap and nourishment individually and collectively therefrom, that so there may be among you an experiencing a growth in the truth. I shall comment little hereon, leaving the unfoldings to the undeceiving light in your own hearts. That the aged may be animated, the feeble strengthened, and the youth encouraged in your little section of the church to harmonize together for the promotion of the glorious cause of the ever blessed truth, is the affectionate desire for you of your friend,

R. M. JACKSON.

Dublin, Second-month 28th, 1835.

To Men and Women Friends at the ensuing Spring
Quarterly Meeting for Leinster province, to be held
at Mountmelick, in Third month, 1835.

DEAR FRIENDS.

Under, I trust, a degree of exercise for the prosperity of Zion, and the enlargement of her borders, do I salute you, desiring that in congregating, you may generally and individually press to the feast of ingathering, wherein the weak, the weary, and oppressed souls, may find replenishment, enabling them to go on

their way, and stand uprightly for the cause of truth and righteousness in the earth, and in our poor society, wherein there is so much declension from the primitive standard of truth, unto which our predecessors were eminently called. One principal end and design of the coming of Christ was "to turn the hearts of the disobedient to the wisdom of the just, and to make ready a people prepared for the Lord." Now, dear friends, let a deep examination and searching of heart take place amongst us, that we may be favoured to see how far, and wherein we have generally and individually fallen short of fulfilling this gracious purpose. Be not too much terrified, however appalling the sight; but seek unto Him with purpose of heart, who is mighty to save, and able to deliver to the very uttermost, all who come unto him by faith, even Christ the Saviour, and no longer suffer the wisdom of this world, in its specious refinement, to mar the great work; but casting your care upon Him who is able to do all things in us and for us, return to the native simplicity unto which our forefathers were led. Look about, that there may be found among you in your different meetings, upright men and upright women to handle the law, and make it honourable; keep to the rules and regulations of discipline which were laid down by our early predecessors in the truth; beware of alterations and changes; it is dangerous to remove an ancient landmark.

Thus, my dear friends, may a restoration be hoped for, in keeping near to the eternal standard and foundation upon which the apostles and prophets were built. Therefore, let nothing be deemed little that would interfere with this important purpose. Let none

despise the day of small things, for they that despise the day of small things, shall fall by little and little; but he or she that is faithful in the little, shall be made ruler over more. Thus, my dear friends, though I am far from having attained, do I desire for you and for myself, that we may be preserved from falling, and am, I trust, with sincere affection,

Your friend,

RACHEL MARIA JACKSON.

Dublin, 28d of Third month, 1835.

My bodily frame seems at present unequal to assemble with my friends, of our Monthly Meeting, yet I wish to communicate my strong desire, that a watchful care be maintained in them, both collectively in their separate departments for transacting the affairs of the Society, and also individually, that the feet of the mind be steadfastly kept upon the one only sure foundation, not diverging in any way from the plain path, and though line upon line, and precept upon precept continue to go forth, yet it feels incumbent on me, once again, to cast in my mite towards stirring up those who continue negligent and slack in the due attendance of our religious meetings, that they perform this duty not in a formal way, but under a sense of their dependent state, and the great uncertainty of time, lest they be called away in an unprepared state; how awful this would be! "The fear of the Lord is clean, enduring forever, the commandment of the Lord is pure, enlightening the eyes."

These few hints have come so fresh before me this

morning, that I thus attempt to convey them (poor as I am) to my friends, in desire for their preservation and well-being in the Truth, as we profess it, that reproach may be done away, by obedience to the teachings of the Holy Spirit—and that we may all partake of the blessings offered to us, in the mediation of the blessed Jesus.

R. M. JACKSON.

Sixth-month 16th, 1835.

To Men and Women Friends constituting the Quarterly Meeting to be held at Enniscorthy.

My mind has been somewhat drawn towards my dear friends at the ensuing Quarterly Meeting, yet with little capacity of expression; but this language has frequently presented to my mind: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all;" and believing that there are amongst you those who are "grieved for the afflictions of Joseph," I desire that you may be encouraged and strengthened more and more to trust in the Lord, and stay your minds upon your God, that so you may be enabled to hold on your way in the path of blessedness and peace. And oh! that the lukewarm, and those that are at ease in Zion, might be aroused from the state of danger in which they are. By yielding to the simplicity of truth in the secret of their own minds, they may, one and all, become united with their friends, in the common cause of promoting the growth of the blessed truth amongst us as a people; dwelling in the valley of humi-

lity, where they may be preserved from being drawn aside by the many snares of the enemy, remembering the experience of David, to this effect—"The Lord preserveth the simple : I was brought low, and he helped me."

RACHEL MARIA JACKSON,

Dublin, 27th of Sixth-month, 1835.

TO THOMAS THOMPSON, JOSEPH HAUGHTON, AND
ABIGAIL MARTIN.

DEAR FRIENDS,

At an early period of the present month, friends in your quarter seemed to be revived in my remembrance with a degree of freshness, so that had I then the pen of a ready writer at hand, I would probably have communicated something of it to your monthly men's and and women's meeting, held the 4th instant, and something of it at times still remaining, thought I would just say to you, that it was my desire that the weak hands might be strengthened, the feeble knees confirmed, and the fearful hearts made strong; those who are ready at seasons to fear that they shall one day fall by the hand of Saul, and apprehend themselves faint in pursuing; but be encouraged in remembering who said, "Be of good cheer, I have overcome the world." He that was with you in six troubles will not leave you in the seventh. For others who, I fear, are among you, in whom the precious seed lies oppressed as under the clods of the earth, oh! for these that the plough of the kingdom might effectually enter to the breaking up

of their fallow ground, that so the seed might spring up and grow, to the praise of the great husbandman, and the gracious design of Omnipotence be fulfilled to your unspeakable joy and His glory, who is worthy for ever and ever. These are at present the faint breathings of your poor friend,

RACHEL MARIA JACKSON.

Dublin, 29th of Eighth-month, 1835.

Minute of Enniscorthy Monthly Meeting.

“THE following communication has been received, through a friend, from our dear aged friend R. M. Jackson.

“ I would like my love to be conveyed to my dear friends in the county Wexford, with my desire that they may still be preserved in the simplicity, whilst so many are wandering from the path of the ancients, that they may together become a convocation, fitted to appear before Him on whom the government shall be laid.

“ Dublin, Eleventh-month 17th, 1835.”

At a Quarterly Meeting of Women Friends, for the province of Leinster, held at Carlow, Twelfth-month 28th, 1835.

WE have received, through the medium of a letter to a friend, the following acceptable communication from our dear aged friend, Rachel M. Jackson, who is prevented by bodily weakness from assembling with us:—

“ In a feeling of much weakness, and poverty of spirit, remembering that for many years past I was favoured personally to join my friends at our Quarterly Meetings ; a salutation afresh arises towards them at the ensuing Quarterly Meeting, believing that there are a number, some even of both sexes, possessing honest-hearted desires, that if they cannot do anything for the truth, they may not do anything against it ; and thence it may not be unreasonable to use the language, “ Peace be to Zion, and peace be to her helpers.” Though some of these may seem to lie as inactive, they are, nevertheless, sympathizers with the suffering seed ; and oh ! that this exercise may be abode under, so that its influence may contribute to draw others thereto, that so this number may increase. Oh ! that the beloved youth might be attracted to give their minds and wills from following after a conformity to this world and its delusive pleasures, as it were “ binding the colt to the vine, and the ass’s colt to the choice vine ;” that in due season it may please the Great Master to send for some of them into his service, as he did when upon earth send two of his disciples for a colt to a certain place, saying, “ the Master hath need of him.”

And oh ! that all (of every class) may be preserved in humility, as John Woolman beautifully describes it, “ Deep humility is a strong bulwark, and as we enter into it we find safety and true exaltation. Being unclothed of all our wisdom, and knowing the abasement of the creature, therein we find that power to arise, which gives health and vigour to us.”

RACHEL MARIA JACKSON.

Skinner-row, 11th of First-month, 1836.

THE following sentences have so impressed my mind with an apprehension that it may be right to communicate them to my dear friends, I wish simply to offer them to your consideration.

“Neglect not the assembling of yourselves together, as the manner of some is.” Endeavour, for a preparation to present your bodies, a living sacrifice, holy, acceptable in the Divine sight, for this is our reasonable service. And let that be impressively remembered which is recorded by St. John the divine in these words: “I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of his judgment is come, and worship Him that made heaven and earth, and the sea, and the fountains of waters.”

Worship him!

RACHEL MARIA JACKSON.

Skinner-row, 6th of Second-month, 1836.

MY heart at times yearns towards the children of Friends, and more especially to those of Dublin Meeting, and of every branch belonging to it, with a desire that they might become acquainted with this little stanza:—

Give ear, oh youth! and bow to Truth,
The inward revelation;
To it take heed, upon it feed,
To know regeneration:

that as your capacities enlarge, in the understanding of

this, you may be brought to a knowledge and experience of a growth in the Truth. And, dear children,

Let love through all your actions run—
 Let all your ways be mild ;
 Live like the blessed virgin's son,
 That meek and lovely child :

Thus shall you be made promoters of the cause of truth and righteousness, and supporters of the testimonies delivered to our ancient predecessors in their purity. And let the dear little children bear in mind this monition :—

Let innocence be your defence—
 Nothing that's evil do ;
 Place your delight in what is right,
 And peace will then ensue.

Thus, my dear children, in the observance of these things, shall ye grow up as "calves in the stall," in good liking before your Heavenly Father and good men; and thus may your peace be sealed—that peace that surpasseth the understanding of men—is the desire of

Your ancient friend,
 RACHEL M. JACKSON.

Rachel Maria Jackson's Address to Leinster Quarterly Meeting, to be held in Mountmelick 28th of Third-month, 1836.

THE prosperity of Zion and the enlargement of her borders, inasmuch as the movements of our poor yet still favoured society may have concernment therewith, is a subject of much interest to my views. And now, dear

friends, at the approach of the ensuing Quarterly Meeting for this province, it is my desire that peculiarly friends of each Monthly Meeting, the particular meetings, and individuals on this annual occasion, may enter deeply into the consideration belonging thereunto, that so the camp may be rightly searched, and the unleavened bread cleanly swept out. And though this is a great work indeed to look at, yet let not the upright-hearted be too much dismayed or appalled thereat; but each sinking down to the gift in themselves, do the part allotted to each. As we are limited creatures, the work is not ours; but each one doing their part as enabled by divine assistance, so contribute to the great work of harmoniously labouring for the advancement of truth and the spreading thereof to prosper. Now, in looking at times at the queries, there is one, namely—"Do friends endeavour, by example and precept, to train up their children, servants, and those under their care, in a religious life and conversation consistent with our Christian profession, in the frequent reading of the Holy Scriptures, and in plainness of speech, behaviour, and apparel?" Let none put it from them, from the consideration that it belongs only to those who have families; for however obscure our situation, or confined to the compass we move in, there rests a responsibility on each for the influence of their example so far as it goes. Then may we be incited to more vigilance than, it is to be feared, has been the case with many of us; whereby we may be helped to observe those excellent advices, which recommend to attend to the limitations of truth, not only in trade and other outward concerns, but in moderation in the furniture of our houses, and to avoid

superfluity in our manner of living. Therefore "may the weak be strengthened, the feeble knees confirmed, and the fearful hearts made strong," by that power that is near to assist all who faithfully seek it.

RACHEL MARIA JACKSON.

Dublin, 1st of Third-month, 1836.

To Friends of County Wexford Monthly Meeting.

MY heart inclines to salute you with desire, for the encouragement of those on whom the burden rests, and that you may be strengthened to hold on your way; and oh! that these who have not entered so fully into the work, may be drawn into an obedience to the simplicity of that principle which first gathered us to be a people; that with united hearts you may experience a growth in the unchangeable truth, and come to the honor and praise of the Lord and of his Christ, is the affectionate desire of your friend,

RACHEL M. JACKSON.

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